



STATE OF THE CHURCH

(Missouri Synod)

BOOK OF DOCUMENTATION

1962

F O R E W A R D

With its first Book of Documentation those members of the State of the Church who did the research work, the photocopying, the duplicating, the collating, the assembling achieved a unique result in publishing circles - a book which was completely honest!

This second Book of Documentation achieves the same goal, for within the covers of this book you will find no comments, no opinions, no reporting, no editorializing, no shading of thought, no emphasis added to change the nuance of a phrase, a clause, a sentence.

This is no mean achievement for a group of laity and clergy. The nature of the human heart is such that it takes divine guidance and discipline to refrain from that added comment or the faint suggestion of a critical nature. It is true that there are portions underlined not to change the thought but to point out the important thought or concept of the article.

It may be of interest to note that no attempt of any kind has been made to prove that the Book of Documentation 1961 contained anything false, incorrect statements, or articles out of context. We are certain that this will also be true of this second Book.

We stand ready to be shown that the views contained in these articles, selections, paragraphs, reports are not truly reproductions of what has been written. This Book of Documentation 1962 indicates the views and trends of our Lutheran Church which are finding acceptance in the circles of the Lutheran Church - Missouri Synod.

Some may say that we have taken these things out of context. This is the usual cry of the neo-orthodox liberal who cannot stand the searchlight of truth.

Our answer is a brief one: This is the context!

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Emphases have been added throughout this volume.

Special Report

What is the nature of the Word of God? How are we to understand the collection of writings which make up the Holy Bible? Was God primarily concerned about revealing through His inspired spokesmen what He has done for our salvation in Jesus Christ, the Center of this miraculous revelation about whom each recorded historical event revolves? Or are we to believe that from cover to cover every word, statement, and narrative of the Scriptures corresponds to truth in all realms of mind and matter? Who is to determine, and on what basis, which passages or portions of Holy Writ are to be taken literally and which are to be understood in a figurative sense?

This problem and related questions, posed by Barth, Brunner, and other neo-orthodox theologians, have been occupying students and teachers of the divine Word. What is more, they have come to the attention of Christian laymen through newspapers and periodicals.

San Francisco's Protestant Episcopal Bishop James A. Pike, whose controversial statements appear with some regularity in the daily press, is quoted by *Time* (Feb. 24, 1961, p. 48) as saying that the Gospel "is largely communicated by means of a myth — not in the sense of an untrue fable ('A good myth is true'), but in the sense of a form used to express complicated and difficult truth, such as the Garden of Eden." [*Shades of Bultmann!*]

Members of the United Lutheran Church in America recently read in the *Lutheran*: "The Bible was written in the thought forms of a particular time. The men who wrote it were confined to the ancient conception of the universe, according to which the earth was the center of the world, around which the sun revolved in the vault of heaven.

"Large parts of the Bible are accounts of historical events. These events were experienced by men, stored in human memories, retold by men, and written down by men. The abilities of these men were not of divine perfection. None of the Biblical writers makes this claim concerning his work.

"These facts make it clear that the doctrine of the so-called verbal inspiration of the Holy Scriptures does not accord with reality. . . . This doctrine not only contradicts the Biblical facts; it is also at variance with the spirit of the Christian faith.

"In the Christian view the revelation of God in this world does not appear in a collection of timeless divine communications and decrees, which man can utilize as a 'God between the covers of a book,' exploit like an infallible medicine cabinet, or consult section by section like an eternally valid book. No, God reveals Himself in the history of living men, and only he who meets this history as a living man can recognize in and behind

this human history the history of the divine revelation." (From *Conversation on Faith* by Eberhard Mueller [head of the Evangelical Academy in Bad Boll, Germany], in the translation of John W. Doberstein, copyrighted by the Board of Publication of the United Lutheran Church in America, used by permission.)

Since 1958 members of the St. Louis seminary faculty have engaged in a study of Biblical answers to the theological problem raised by questions concerning the form in which the Scriptures convey their message and the purpose of their message. The study culminated in "A Statement on the Form and Function of the Holy Scriptures," unanimously adopted by the faculty and published in the October 1960 issue of *Concordia Theological Monthly*.

While the entire faculty participated in the discussion of a series of eight papers on the Word of God and in the formulation of the "Statement on the Form and Function of the Holy Scriptures," a number of its members were especially active. Among them is Dr. Martin Franzmann, chairman of the department of exegetical theology, whose book *Follow Me* is just off the press and who, together with Dr. Erwin Lueker, was on the drafting committee for the faculty's statement. Another is Dr. Richard R. Caemmerer, secretary of the faculty, who has brought essays on the Word of God to several District conventions. A third is Dr. Paul M. Bretscher, graduate professor of New Testament interpretation, whose essay "Take Heed unto the Doctrine" was delivered at the San Francisco convention in 1959.

Dr. Martin H. Scharlemann, professor of New Testament interpretation, was especially active in studying the nature of revelation. To subject his findings to the critical review of brethren, Dr. Scharlemann presented exploratory essays to the St. Louis faculty, pastoral conferences, and other groups.

Statements from these essays have been widely quoted; frequently they have been quoted out of their context. To state, for example, that Dr. Scharlemann in a paper prepared only for faculty discussion said: "In this paper I propose to defend the paradox [a statement seemingly self-contradictory] that the Book of God's truth contains errors" would be correct. But this is only the opening sentence of his paper. He immediately adds: "What is more, I hope to show that by the proper resolution of this paradox we in fact magnify the truth that comes to us by divine revelation. What is set forth here is necessarily devoted to what is called 'the human side' of that revelation."

Because of his exploratory essays, also because of his article "God Is One" in the August 1959 issue of the *Lutheran Quarterly*, Dr. Scharlemann was accused of teaching false doctrine. Individuals and groups re-

quested the President of Synod and the St. Louis seminary Board of Control to dismiss Dr. Scharlemann from the seminary faculty.

To give members of the Missouri Synod a firsthand account of developments, the WITNESS offers the following "Special Report — Theological Problem," based on interviews with Dr. Scharlemann, St. Louis seminary president Alfred O. Fuerbringer, Board of Control members Dr. George W. Wittmer (chairman) and Rev. Gerhardt E. Nitz (vice-chairman), and members of Synod's *Praesidium*.

Revelation, Not Inspiration

One thing should be kept clearly in mind, Dr. Scharlemann told the WITNESS. "The problem," he said, "is revelation, not inspiration."

Reiterating what he has said in published statements, the St. Louis professor declared: "I have always believed in the verbal and plenary inspiration of the Scriptures. Every word of the Scriptures is the word of God. It is God who speaks to us through the Holy Scriptures."

The crucial theological issue of our time, an issue raised by the noted Swiss theologian Karl Barth, is the concept of revelation, especially as it is related to inspiration. Dr. Scharlemann added.

"Very little has been done by our church in this field," he emphasized, and revelation "is not mentioned in the *Brief Statement*."

"I have a call to teach the Scriptures," Dr. Scharlemann said, "not only to the students but also to the church. It is my work to lecture, to do research, to explore the nature of the Scriptures. As I said before, we have developed no major work on principles of interpreting the Scriptures [hermeneutics]."

The doctrine of verbal and plenary inspiration, according to the 50-year-old theologian, does not assure the proper understanding of the Scriptures and does not solve the problem of revelation. "Jehovah's Witnesses and Seventh-day Adventists believe in verbal inspiration. They believe every word of the Bible is inspired by God. Yet they misapply and misuse the Scriptures. The Jews believed the Old Testament was the Word of God. They knew it well. Yet the Jews did not see Jesus in the Scriptures."

Overemphasis on the doctrine of verbal inspiration, says Dr. Scharlemann, brought with it the use of the term "inerrant," an expression "which the Bible does not use of itself."

In one of his essays he had questioned the propriety and wisdom of "imposing on the Scriptures" a "con-

temporary definition of truth," truth in the sense of "precision" in historical and natural information.

According to Dr. Scharlemann's view of the nature of revelation, the Biblical authors were "not primarily interested in giving comprehensive information. God chose to limit Himself by using certain men who lived at a certain time, just as He chose to limit Himself in the incarnation."

When God used certain individuals to reveal His will, Dr. Scharlemann explained, "He used them where they were. He spoke through them in terms of the knowledge of their particular time."

To summarize his view of the inerrancy of the Holy Scriptures, Dr. Scharlemann quotes a statement "devised by our Australian brethren":

"This inerrancy of the Holy Scriptures cannot be seen with human eyes, nor can it be proved to human reason; it is an article of faith, a belief in something that is hidden and not obvious. We believe that the Scriptures are the Word of God and therefore inerrant. The term 'inerrancy' has no reference to the variant readings found in the textual sources because of copyists' errors or deliberate alterations; neither does it imply an absolute verbal accuracy in quotations and in parallel accounts, such absolute conformity evidently not having been part of God's design. We believe that the holy writers, whom God used, retained the distinctive features of their personalities (language and terminology, literary methods, conditions of life, knowledge of nature and history as apart from direct revelation and prophecy). God made use of them in such a manner that even that which human reason might call a deficiency in Holy Scriptures must serve the divine purpose." (11)

Asked why he delivered "exploratory essays," the St. Louis seminary instructor answered that he did so, always at the invitation of a pastoral conference or other group, to "discuss with brethren" the findings of his studies in the field of revelation. He believed that such discussions would help him clarify matters, especially for the preparation of a major work on hermeneutics.

"At first I spoke from an outline," he said. Later he developed his materials into essays titled "The Bible as Record, Witness, and Medium of Revelation" and "Revelation and Inspiration."

"In introducing my presentations," said Dr. Scharlemann, "I always made it clear that what I was saying and reading was of an exploratory nature only and was not to be construed as the last word on the subject under discussion."

In sending out copies of an essay in answer to requests, he appended a letter which said in part that

the essay "is an attempt to thread a solid path through all the discussion in contemporary theology on the nature of the Bible. . . . This does not mean that it is intended to be the final word on the matter. On the contrary, this paper is intended to elicit reaction.

"No one is more concerned than the author himself that our church lose nothing of its doctrinal interest and concerns. This is the strength of our Synod. At the same time we must all become more aware of the fact that theology moves, that we must not and cannot be content to talk about the Scriptures in 1959 as though we were living in 1759 or even in 1929.

"The essay should be weighed in the light of Scripture alone. The author, while respecting the persons and the products of our own denominational past, has proceeded to try to go behind our well-known formulations to the Scriptures themselves. There is no other source of doctrine for us.

"It is the author's conviction that the paper herewith released presents the Biblical point of view. Any reaction to it should be based only on Scriptural evidence. No other kind of response will be considered."

Asked if he had any comment on accusations and charges that he was propagating false doctrine concerning the inspiration and the inerrancy of the Scriptures, Dr. Scharlemann said many of his statements had been taken out of context and given a meaning foreign to the thrust of his essays.

It was necessary, he acknowledged, to "tear down" at times in order to build up a new concept of revela-

tion. In an essay presented to the Western District Pastoral Conference he said: "Now, if I come down heavy on the *Lutheran* view of this connection — well, this is because we call ourselves *The Lutheran Church — Missouri Synod.* I should want nothing so much as to have my church continue *Lutheran.*"

Actually, he believes, "our faith rests on something bigger and stronger than definitions of inspiration and inerrancy. The Biblical concept of truth involves our entire relationship to God through our Lord Jesus Christ. And what I have said and written was intended not to detract from the Scriptures but to enhance their magnitude."

Dr. Scharlemann added that he signed and wholeheartedly accepts the St. Louis seminary faculty's statement on "The Form and Function of the Holy Scriptures," which deals with inerrancy and other contemporary concerns.

While regretting the disturbance caused in the church because of his essays, Dr. Scharlemann said that he had "learned a great deal" and gained "new insights" through presentation and discussion of his essays. These insights will be reflected in an article scheduled to appear in the April 1961 issue of *Concordia Theological Monthly*. This article carries out his pledge to the seminary Board of Control that his exploratory essays "will need to be superseded by further and more carefully worded treatments appearing in the *Concordia Theological Monthly*, which is published by the faculty as a whole."

A Statement on the Form and Function of the Holy Scriptures

(Excerpts)

Adopted by the faculty of Concordia Seminary, St. Louis, April 26, 1960, as an expression of its position on the form and function of the Holy Scriptures.

I The Origin and Nature of the Scriptures

The Scriptures are given by divine inspiration according to both content and word. They are the result of a miraculous act of God and as such are the *Holy Scriptures*.

The authors of the Scriptures are witnesses and vessels of God's revelation. Chosen and inspired by the Spirit of God as His instruments, they record what God said and did in and through the historical events as they present them. In their words God discloses Himself as the Judge and Deliverer of man. He makes known His will for man in Jesus Christ, in whose death and resurrection this revelation has its

center. These human inspired words give men knowledge of the mind and work of God and are the media through which the Holy Spirit creates faith in Christ, turns men from darkness to light and from death to life, and thus moves them to submit to the will of God.

The Scriptures express what God wants them to say and accomplish what God wants them to do. In this sense and in the fulfillment of this function they are inerrant, infallible, and wholly reliable. Their truthfulness, their infallibility as the only rule of faith and practice, and their reliability are incontrovertible. There is no human or secular criterion by which their truth-

fulness, their infallibility as the only rule of faith and practice, and their reliability can be measured and made evident. This truthfulness, this infallibility as the only rule of faith and practice, and this reliability is known and can be asserted only in faith; those who believe the Scriptures, trust them, and rely on them are not put to shame, for the Scriptures neither go astray nor lead astray.

II The Function of the Scriptures

God Himself has spoken in the inspired words of the Scriptures, and it is God Himself who speaks to men today when this message in its various forms (preaching, Baptism, Sacrament

Form and Function

In more than a dozen meetings, St. Louis seminary president Alfred O. Fuerbringer told the WITNESS, members of the seminary faculty "studied the answers that Scriptures themselves give" to questions many Christians have been discussing in recent years: How do the Scriptures convey their message to us? When do they speak in literal terms, and when is their language that of imagination, poetry, or figure of speech? How are they properly understood and explained?

In 1960 the faculty published "A Statement on the Form and Function of the Holy Scriptures," a statement of the position "they had unanimously reached."

Members of the faculty could answer the questions under discussion, he pointed out, "only by viewing what the Bible itself regards its own purpose to be."

Three verses are cited in this connection:

2 Timothy 3:14-17: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Romans 15:4: "For whatsoever things were written aforetime were written for our learning, that we

through patience and comfort of the Scriptures might have hope."

John 5:39: "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me."

Because questions asked Dr. Fuerbringer deal with sections of the faculty statement, the WITNESS on this page presents excerpts from the document.

QUESTION: *Why does the statement emphasize that the authors of Scripture, as the witnesses and vessels of God's revelation, "record what God said and did in and through the historical events as they present them" and that the content of the Scriptures is "God's revelation of Himself in His dealings with His people for the salvation of all men through His Son Jesus Christ and God's action through the salvation by Jesus Christ by which He brings men to Himself and moves them to live His life"?*

Dr. Fuerbringer: Everything in the Scriptures has relevance and meaning only as it relates to God's plan of salvation in Jesus Christ. Even the Ceremonial Law in the Old Testament reveals God in relation to His people. Whatever is recorded in the Scriptures reveals God's purpose to redeem His people, as St. Paul writes: "to make us wise to salvation through faith which is in Christ Jesus." The doctrine, reproof, correction, and instruction in righteousness coming out of the God-inspired Scriptures are there "that the man of God may be perfect, thoroughly furnished unto all good works."

of the Altar, Power of the Keys, mutual conversation and consolation of brethren) is proclaimed in and by the church. Hence the Scriptures are both the source of the church's dogmas and the norm according to which all teachers and all the things that they teach are to be evaluated. They are reliable because they are the authoritative Word of God. In controversies, therefore, they alone are the final court of appeal and decision.

Lutherans declare their allegiance to the Holy Scriptures by subscribing to "the Lutheran Symbols as a true exposition of the Scriptures." Hereby they confess themselves to be in the succession of the church which remained loyal and obedient to the prophetic and apostolic Scriptures.

III The Interpretation of the Scriptures

The above considerations will provide the proper basis for (a) the interpreter's attitude toward the *content*

of the Scriptures—God's revelation of Himself in His dealings with His people for the salvation of all men through His Son Jesus Christ and God's action through the salvation by Jesus Christ by which He brings men to Himself and moves them to live His life; (b) the interpreter's attitude toward the *form* of the Scriptures as a divinely inspired revelation given by the Spirit of God through human beings speaking in terms and forms of their historical environment. . . .

If the interpreter by constant, dedicated, and prayerful study involves himself in the thought world of the Scriptures, he will be able to deal with form and content as an organic whole. He will be dealing with the Scriptures not as a *Scriptura mortua* [dead Scripture] but as the living Word of the living God in which God is continually active to make known and accomplish His will. The interpreter's life under the Scriptures as a living Word

of God will be the life of one who has by Baptism died to sin and lives to God. . . .

In the use of any method of interpretation the Christian interpreter will be cautious lest he set himself up as an authority over Scripture, or in any way distort or discredit the witness of Scripture. When he finds it impossible to explain to his satisfaction difficulties which he meets, he will reverently let them stand, remembering that in this life we know only "in part."

God is given all glory and honor when the Scriptures are accepted, interpreted, and obeyed as His Word His revelation, as wholly reliable, and as able to accomplish their purpose.

This is done among us when we use the Scriptures according to God's purposes to admonish and edify our fellow Christians, and to preach the Good News of Jesus Christ to the multiplying numbers of non-Christians in this last time before Jesus Christ returns.

QUESTION: *The statement declares that the Scriptures "express what God wants them to say and accomplish what God wants them to do." It then continues: "In this sense and in the fulfillment of this function they are inerrant, infallible, and wholly reliable." Why the qualification "in this sense"? Are there other senses in which the Scriptures are not inerrant, infallible, and wholly reliable?*

Dr. F.: This sentence, as well as other sentences in the statement, must be understood in its context. The statement suggests that when anything, also secular or historical items, is presented in Scripture, it is given for the sake of God's purpose to redeem and sanctify His people and is to be used for that purpose. This is the bearing of 2 Timothy 3:14-17 and John 5:39.

The moment such items are employed without reference to the purpose for which God has had them narrated, we are discussing something which the Bible itself does not discuss. In other words, we cannot properly speak of "some other sense" than that intended by God and "the fulfillment of some other function" than that intended by God with regard to the Scriptures. To speak and think in that way of Scripture is to run the risk of using a human or secular criterion to measure the truthfulness of Scripture.

QUESTION: *In the next and succeeding sentences the word inerrant is dropped in favor of the word truthfulness, and the word infallibility is qualified three times — "Their infallibility as the only rule of faith and practice." Why?*

Our statement uses the word "inerrant" because we wish to make very clear that we deny that the Bible contains error. For that reason we echo our Confessions when we say in our statement "The Scriptures neither go astray nor lead astray." (See Formula of Concord, Epitome, VII, 13)

Unfortunately, however, a misplaced accent on the word "inerrancy" has led some people to unwarranted speculation. There are some people, for example, who on the basis of Leviticus 17:10 and Acts 15:20 believe that the Bible forbids blood transfusions. Various sects and groups compile a list of Biblical references to dress, diet, medicines, etc., and draw conclusions for which Biblical authority is claimed. The important thing is not to use the Bible for any purpose other than that which God intended.

Another thing to remember is that "truthful" is a very strong word. It does not merely say that there is *some* truth in the Sacred Scriptures but that they are completely truthful, *the* truth. The phrase "infallibility as the only rule of faith and practice" is not a limitation of the Scriptures but points everyone to the purpose for which they were written. John states the purpose of his Gospel and of the entire Bible as a matter of fact when he says: "But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through His name." (John 20:31)

There is really no need to harmonize so-called difficulties in the Bible. We are not particularly interested in a harmonization of all the details of the four Gospels, for we know that each Gospel has its own thrust, each was written by a different inspired writer from his particular point of view and with the particular purpose that the Holy Spirit had for him.

To cite another example, each evangelist gives a different wording for the superscription on Christ's cross. We would not say that one of these wordings has to be right and that the others are wrong. Nor do we have to defend the truth of the Gospel accounts against these apparent discrepancies. Evidently the Holy Spirit was not interested in giving us the exact information. This is also what we mean when we say in the statement: "When he [the interpreter of the Scriptures] finds it impossible to explain to his satisfaction difficulties which he meets, he will reverently let them stand, remembering that in this life we know only 'in part.'"

QUESTION: *But doesn't such a viewpoint open the door to a "liberal" interpretation of such Biblical accounts as the creation, the fall, the flood, the exodus, etc.?*

Dr. F.: No. The interpreter who has the attitude our statement describes will not walk through that door. "Liberalism" results when the Scriptural message of sin and salvation is removed or watered down. If the interpreter's intention is, with the help of God, to keep that message just as clear and powerful as it is revealed in the Scriptures, he will avoid the danger of liberalism.

We always have to ask ourselves, "What does the text say? What does it say for me, my faith, and my salvation?" As I wrote to a pastor some time ago, if historical, geographical, and secular matters are presented in the Bible, it is God's intention that the reader search in them and in their context what God is saying to mankind about sin and salvation. Thus the creation story and the others you mention are in the Bible not merely for the purpose of giving a record of the origin and history of the world but to put man under the headship of God and make him responsible for his actions to God (note Psalm 19, 33; 2 Peter 2). The story of Israel, for example, in the exodus is there not simply to fill out a record of secular history but to reveal God's actions for His people (see Psalm 80). Isaiah 9 is not just to fill out the record of war and peace, the exile and return of Israel and Judah, but to indicate the mercy of God which comes to pass in Jesus the Christ. Therefore Scripture presents the truth of God also when its subject matter is historical, geographical, etc.

Hence our statement does not imply that secular or historical matters set forth in Scripture are negligible or unreliable, but that they are set forth in the Bible for the sake of God's revelation in Christ. (2 Timothy 3:14-17; John 5:39)

QUESTION: *God Himself has spoken in the inspired words of the Scriptures, according to the statement "and it is God Himself who speaks to men today when this*

message in its various forms (preaching, Baptism, Sacrament of the Altar, Power of the Keys, mutual conversation and consolation of brethren) is proclaimed in and by the church." Could one possibly infer that by equating the words of the Scriptures with the words spoken by Christians in their conversations the statement tends to play down the **uniquely divine character of the Word of God?**

Dr. F.: The Word of God is a living Word. The statement says of the interpreter that he "will be dealing with the Scriptures not as a *Scriptura mortua* [dead Scripture] but as the living Word of the living God in which God is continually active to make known and accomplish His will." Nowhere does the statement indicate that the Bible or any of its parts is not the Word of God. It is a living Word, and it is that when the humblest Christian speaks Gospel truth, when a pastor preaches the Good News, when a teacher teaches it from Luther's Small Catechism, when a person reads the Bible or sings the message of the Gospel in a hymn, or when the Word is used in connection with the administration of the Sacraments.

This in no way contradicts or plays down the statement in the Formula of Concord: "Holy Scripture remains the only judge, rule, and norm according to which as the only touchstone all doctrines [including every form of presentation mentioned] should and must be understood and judged as good or evil, right or wrong."

QUESTION: *One more thing. Just what is meant by "theology moves"?*

Dr. F.: In His grace and at His pleasure our heavenly Father from time to time grants new theological insights. Today we are able to understand the various books of the Bible as to their language and historical, geographic, and cultural references much better than even a generation ago because of studies based on recent archaeological finds.

As we look back into the past, we also see that God in critical times gave special theological gifts, which are now our precious heritage. We think at once of the ecumenical creeds and the Lutheran Confessions. We think also of the man Luther, whose dynamic teaching and writings not only influenced profoundly the theology of his day but, as his works are given serious study, also deeply affect contemporary theology. And as we carefully compare the writings of such theologians in our Synod's past as C. F. W. Walther, Franz Pieper, George Stoeckhardt, Ludwig Fuerbringer, and Fred Mayer, we gratefully acknowledge example after example which shows that theology did "move" for the benefit of the church.

The task of the theologian is affected by what goes on around him in our rapidly changing world. As new questions come up or as old problems present themselves with a new twist, the church and its teachers must go into motion, search for and formulate answers. Manifestly the answers can frequently not be found in books that were written before the questions arose. In-

fluential churchmen like Bishop James Pike or dynamic teachers and authors like Professors Karl Barth, Rudolf Bultmann, John Baillie, Reinhold Niebuhr, and Paul Tillich confront contemporary man with a message that challenges his attention and offers him a solution of his difficulties and an answer to his questions. When such men speak and write, theologians of every denomination have the duty to examine these products, to "abhor that which is evil" and to "cleave to that which is good." (Romans 12:9)

The "Statement on Scripture" adopted by the Synodical Conference and its member Synods (see Feb. 24, 1959, WITNESS) is in this respect more contemporary than, for instance, the *Brief Statement*. The opening sentence of the "Statement on Scripture," "God reveals Himself to men primarily through His incarnate Son, whom He attests and presents to His church through Scripture," is a response to some of the concerns voiced by neo-orthodox theologians. There are other current theological problems to which our pastors and professors have addressed themselves.

Let me stress as heavily as I can that the question is not whether theology moves in a vacuum but that it should "move in" on people. The important thing for our church is not that we in every generation use the same words in our spoken and written theology but that we make sure that all of it is produced in humble obedience to God under the Scriptures, and for us that means within the framework of our Lutheran Confessions. In whatever way we aim to keep theology moving to meet current issues, we must stand firm in our loyalty to the Sacred Scriptures and to the precious heritage God has bequeathed to us through our fathers.

"Superseding Treatments"

When solutions to theological problems proposed by faculty members are questioned, church officials most immediately involved are the seminary's president, "the spiritual, academic, and administrative head" of the institution, and the group of which the president is the executive officer — the seminary's Board of Control.

Regulations of the synodical *Handbook* stipulate that this Board "shall foster and safeguard Synod's religious, academic, and financial interests in the institution."

"Our Board is continually aware of the need for preserving purity of doctrine," said Dr. George W. Wittmer, chairman of the Board of Control of the St. Louis seminary.

To safeguard Synod's religious interests, he pointed out, the Board of Control may call as professors and associate professors only men who have been previously nominated and attested to by congregations and members of Synod. Names of all nominees are published in Synod's official organs with reminders that objections and criticisms to candidates are to be communicated to the Board.

Before instructors and assistant professors are appointed, Dr. Wittmer added, they are always carefully

examined doctrinally and screened for spiritual and academic fitness.

To safeguard its religious interests, Synod also gives its Board of Control the specific directive to "duly investigate all the facts and circumstances . . . when members of the teaching or administrative staff are accused of willful neglect of official duties, or of conduct unbecoming a Christian, or of promulgation of and adherence to false doctrine."

"We were aware that the seminary faculty for a number of years was conducting thoroughgoing studies on the theology of the Word, and we knew that it planned to issue a statement formulating the results of this study," Dr. Wittmer noted.

Accordingly, when the Board received communications from individuals and pastoral conferences calling into question the teachings of some faculty members — also those of Dr. Scharlemann in his exploratory papers and his article in the *Lutheran Quarterly* — the Board advised the writers to discuss their concerns with faculty members and to await the faculty's statement on the problem.

The Board urged also that objectors follow proper Christian procedure by first consulting in Christian love with the author of the exploratory articles to determine whether he had been correctly understood and whether their fears of unscriptural teachings were real or supposed.

Demands, however, became more insistent that the essayist be suspended from the faculty and that the faculty itself be investigated. To reinforce such demands, memorials and resolutions were offered at a number of District conventions in the spring and summer of 1960. To take issue with such resolutions of censure, others introduced resolutions to express confidence in the faculty and its actions in the matter.

These pro and con "judgments" by Districts and conferences, Board members felt, were premature, pending the appearance and examination of the faculty statement on the Word, of which Dr. Scharlemann was a signatory, and in view of the Board's request for clarification of certain statements in his essays.

Opportunity for personal consultation with Dr. Scharlemann during this period was restricted by his absence from the campus, since he was on sabbatical leave and engaged in theological studies in New York City.

As requested by the Board, Dr. Scharlemann's clarifying statement explained why he presented the conference essays and the *Lutheran Quarterly* article "God Is One" in the manner he did; his method and purpose; his position on verbal and plenary inspiration of the Scriptures; his view of the term *inerrancy*; and his attitude toward Synod's *Brief Statement*.

Explaining his procedure, Dr. Scharlemann stated his two essays, "intended to be of an exploratory nature only," were read at pastoral conferences at the invitation of their program committees "in an attempt to come to grips with the issue of the Scriptures as the

Word of God in terms of the 20th century." The essays were presented, he pointed out, prior to the time that the faculty adopted a policy "by which new problems will be discussed within the faculty itself before they are aired publicly."

The article "God Is One," he explained, was written prior to his two conference essays and had first been submitted to the editors of the *Concordia Theological Monthly*. "The staff, however, felt that it ought not to be published . . . because this journal does not as a matter of policy print items whose purpose is to open discussion of a particular problem. The article was then sent to the *Quarterly* because it does print items whose sole purpose is exploratory. And, once again, I had nothing else in mind than to begin a discussion."

"The notice that the article was to be printed came . . . at a time when I had almost forgotten that the item had been submitted. I asked the editor not to use it. He referred my request to the managing editor, who at that time was on a three-week vacation. During that interval the article was printed. Personally I regret that it did appear in print, because it lent itself to misunderstanding as an item that questioned the doctrine of God, when, in fact, it was written to show how God used certain historical situations to reveal more of Himself as time went along."

To state his position on the doctrine of inspiration, Dr. Scharlemann wrote: "I have at all times insisted on the verbal and plenary inspiration of Scripture. In fact, I have tried to point out that it is impossible to uphold and retain an adequate view of the authority of the Bible without a dynamic doctrine of inspiration that applies to the Scriptures in all their parts. That is to say, I accept every word of Scripture as being fully inspired and therefore the Word of God."

The suggestion made in his exploratory essays that "the term *inerrancy* ought no longer be used," Dr. Scharlemann explained, "was in no way intended to be either an attack on the doctrine of inerrancy or an assault against the Scripture itself. Whatever references were made to the Scriptures in this connection were selected to support the view that the use of this term (*inerrancy*) led some people to misunderstanding."

The St. Louis theologian added, however, that discussions with pastoral conferences, with the seminary faculty, and with the President and Vice-Presidents of Synod led him to the conclusion that "we must continue to use this word because among us this term stands for the complete truthfulness and utter reliability of every word in Scripture. And I, for my person, want no part in any activity which would tend to destroy this view of the perfection and majesty of the Scriptures."

His "concern for the use of the word *inerrancy*," Dr. Scharlemann said, is expressed in the statement drawn up by the Evangelical Lutheran Church of Australia (see page 15). He also voiced wholehearted acceptance of the statement prepared by the seminary faculty to deal with this and other contemporary concerns.

Concerning the *Brief Statement* Dr. Scharlemann expressed as his own considered opinion the view that "this document does not address itself to the particular question presently under discussion" since the *Brief Statement* was written before the rise of neo-orthodoxy. "At the same time," he added, "I am fully aware that all of us teachers at synodical institutions have a special responsibility to reflect the attitude and approach toward Scripture that is represented by this document. I have personally always accepted and believed the doctrinal content of the *Brief Statement*."

Meanwhile, because of a growing disturbance over this issue in many parts of the church, the Board urged those who made charges to meet with the Board of Control and Dr. Scharlemann so that conflicting views might be properly aired and possibly composed. These invitations were not accepted, however. The Board also requested that specific charges of false doctrine be submitted rather than vague and general indictments. These, too, according to Dr. Wittmer, were not forthcoming.

A number of early summer interviews followed with Dr. Scharlemann, President Fuerbringer, and Dr. Arthur C. Repp, academic dean. The Board also consulted with Synod's *Praesidium*.

In view of Dr. Scharlemann's clarifying statement to the Board of Control and of the St. Louis seminary faculty's "Statement on the Form and Function of the Holy Scriptures" the Board resolved: "(1) that we do not agree with the mode of procedure and the methods that were used by Dr. Scharlemann in presenting his papers; (2) that we do not agree entirely with his theology* nor with the solutions of theological problems embraced in his papers; (3) that we do not find anything in his papers for which we would have to declare him guilty of heresy; and (4) that we intend to continue this matter through to a proper solution."

The Board added Part 4 to its resolution because Dr. Scharlemann had expressed the need to further clarify the intent and meaning of his essays. He stated:

"In the presentation of these items, it soon became obvious that, despite my own intentions, the methodology left much to be desired. There were sentences and even paragraphs in these papers that could be and were misunderstood without further and detailed explanation. For this reason these essays will need to be superseded by further and more carefully worded treatments appearing in the *Concordia Theological Monthly*."

* Theology in this connection is not to be understood as a body of doctrine but the science of theology, which includes the principles of interpretation. Throughout the history of our church there have been differences between some of our theologians in the interpretation and application of certain Bible texts. Frequently commentaries, such as *Popular Commentary of the Bible* by P. E. Kretzmann, on certain texts give several allowable interpretations. Different interpretations are allowable so long as they do not run counter to other clear teachings of Scripture.

The first of these "superseding treatments" will appear under the title "God's Acts as Revelation" in the April issue of the *CTM*.

Dr. Behnken's Letter

"Yes, we soon received a number of protests and objections to these essays," said Dr. John W. Behnken in answer to a leading question on the part taken by the *Praesidium* in resolving the problem.

"Therefore we urged — yes, we were very insistent that the president of our St. Louis seminary must bring Dr. Scharlemann together with the several pastors who accused him of heresy," Synod's President added.

Both the president of the St. Louis seminary and its Board of Control invited them to come for such a meeting, but they declined, he said.

Because Synod's constitution places upon its President chief responsibility for "the supervision regarding the doctrine and the administration of all officers of Synod and all such as are employed by Synod," as well as the Districts of Synod, President Behnken and the Vice-Presidents issued similar invitations on three different occasions. "Each time reply to the invitations was postponed until it was too late to meet."

Meanwhile, Synod's President and Vice-Presidents held a series of meetings with Dr. Scharlemann, particularly to review the judgment and decision of the Board of Control in finding nothing in his essays "for which we would have to declare him guilty of heresy."

After still another meeting of the *Praesidium*, the president and academic dean of the St. Louis seminary, and the pastoral members of the Board of Control to make sure that Dr. Scharlemann's statement on *inerrancy* was "clear-cut and unambiguous," it was agreed that Dr. Behnken address a letter to the pastors and teachers of Synod to inform them of "the facts."

In his letter, dated August 22, 1960, Dr. Behnken said: "We herewith wish to report that we are grateful that Dr. Scharlemann, who stated, 'As one feature of my exploratory essays, I made the suggestion that the term "inerrancy" ought no longer to be used,' has experienced a change of mind and heart."

President Behnken concluded this letter (reported in the *WITNESS*, Sept. 20, 1960, p. 17) by stating:

"We are thankful that God led Dr. Scharlemann to speak as he did. We believe him. We feel convinced that he will teach and defend the position which our Synod has ever held about the divine inspiration, the infallibility and inerrancy, and the unquestionable authority of Holy Writ. Our prayer is that God may graciously bless him and all our professors with deep loyalty to Holy Scriptures and our Lutheran Confessions, with ever-increasing determination to train future workers in Christ's kingdom who will be faithful and conscientious in preserving the precious heritage which God has graciously entrusted to our beloved Synod."

"I sincerely hope that the above information may put an end to the disturbance. . . ."

They Need Our Prayers

This special report covers a large area and numerous questions which have been under study for several years. It must be understood, therefore, that the report does not include everything at issue. It is rather an endeavor to communicate to members of Synod — as objectively as possible — the facts contributing to a major theological problem.

Because space requirements for long-standing commitments will not permit the WITNESS in subsequent issues to publish reader reaction to the report, also because Synod's District Presidents are scheduled to meet and discuss with the *Praesidium* and the St. Louis and Springfield seminary faculties the issues and concerns raised by the problem, readers are urged to address their questions to Dr. Martin H. Scharlemann (1 Seminary Terrace North, St. Louis 5, Mo.), to the president of the St. Louis seminary (Dr. Alfred O. Fuerbringer, Concordia Seminary, 801 De Mun Ave., St. Louis 5, Mo.), to the chairman of the St. Louis seminary Board of Control (Dr. George W. Wittmer, 3543 Pestalozzi St., St. Louis 18, Mo.), to Synod's President (Dr. John W. Behnken, 210 N. Broadway, St. Louis 2, Mo.), and to their District Presidents.

Theological problems always have and always will exist — until God removes from us each taint of sin and by the grace of Jesus suffers us to see Him face to face, be like Him, and know Him even as we are known.

When one has interviews and conferences with such servants of the church as members of Synod's *Praesidium*, the faculty of the St. Louis seminary, and the seminary's Board of Control, one is almost over-

whelmed by the responsibilities they shoulder for the church in their respective positions.

These men always welcome intelligent, constructive criticism. All concerned in this report accepted wholeheartedly the WITNESS suggestion that questions concerning the report be addressed directly to them. These men also need the church's prayers that the resolution of this complex theological problem, under the Holy Spirit's direction, may bring blessing to the church and strengthen its witness to the world.

The world needs our witness to the life-giving Gospel of Christ. While the importance of theological problems is never to be minimized, the church cannot stand still and devote all its energies and resources exclusively to the pros and cons of a theological problem.

And this is no time — there never is a time — for individuals and groups to foster divisions in the church. Avowed enemies of Christ are feverishly busy in every nation of the world. The Communists of Russia and China are losing no time and sparing no cost to divide and conquer nations and churches.

Dear God and Father, drive us all to our knees in godly sorrow for our weaknesses and errors, our failure to worship Thee in spirit and in truth, our halting efforts to do Thy work while it is day. Lift our eyes to the forgiving, healing, ennobling, energizing love of Jesus. Unite us in Him for a clear, strong, Bible-centered witness to a world whose eternal destiny rests with Thee. Let us not be found wanting in doctrine and life, in Christian charity and burden-bearing, in zeal and fervor to advance Thy kingdom on earth. To Thee we commit our problems and our church, in the name of Jesus, our exalted Head.

THE LUTHERAN WITNESS May 28, 1940

We do not, like the Fundamentalists, make the distinction that for such fellowship (as just described) we consider it sufficient if congregations or larger bodies agree with us in the great fundamental doctrines — the doctrine of Creation, of the Holy Trinity, the Deity of Christ, His Physical Resurrection, the Atonement, Justification by Faith, the Verbal Inspiration of the Bible, the Resurrection of the Body, the Final Judgment, and possibly others, but do not require agreement in the doctrine regarding the Sacraments, for instance, or the ministry, or other doctrines not directly connected with the way of salvation. For this reason we have consistently denied that we of the Lutheran Church are Fundamentalists. We have testified from the beginning of our synodical life to the present day and hour that we are not permitted to distinguish between things in the Bible that are to be believed and others that need not be believed. We have always said and say today that any one who denies even a fact so remote from the doctrine of salvation as, let us say, the fact that David slew Goliath or that Ruth was a Moabitess cannot have fellowship with us, for the simple reason that such a person denies what is plainly stated as a fact in the Bible.

Synod 'Disturbance'

Aired in Witness

Theological discussions which have been "disturbing" the Missouri Synod for the past several years are aired in the current issue of The Lutheran Witness, official bi-weekly publication of The Lutheran Church-Missouri Synod.

In nine pages of text, the "Special Report" discusses the nature of the Word of God, describes "A Statement on the Form and Function of the Holy Scriptures" adopted by the St. Louis seminary faculty last October; presents statements from Dr. Martin H. Scharlemann, professor at Concordia Seminary, St. Louis, who has been accused by some critics of holding a wrong view; quotes a question and answer interview with Dr. Alfred O. Fuerbringer, president of the St. Louis seminary; cites comment from the seminary board of control; and concludes with a statement by Dr. John W. Behnken, president of the Missouri Synod, citing a pastoral letter written last fall in which he had expressed the hope "that the information may put an end to the disturbance . . ."

In referring to the essays in question which were delivered at various pastoral conferences by Dr. Scharlemann, the article noted that "statements from these essays have been widely quoted out of their context." It was also noted that the essays were of an exploratory nature, designed to "discuss with the brethren" the findings of his studies in the field of revelation.

Emphasizing his belief in the verbal and plenary inspiration of Scriptures, Dr. Scharlemann is quoted on the difference between revelation and inspiration in the April 4 Witness article. The article also prints quotations on the "Inerrancy" discussion. Dr. Scharlemann said the problem is revelation, not inspiration. While regretting the disturbance caused in the church because of his essays, Dr. Scharlemann said he had "learned a great deal" and gained "new insights" through the essay preparation and discussions.

"Our faith rests on something bigger and stronger than definitions of inspiration and inerrancy," Dr. Scharlemann is quoted as saying. "The Biblical concept of truth involves our entire relationship to God

through our Lord Jesus Christ. And what I have said and written was intended not to detract from the Scriptures but to enhance their magnitude."

Study Scriptures

Dr. Fuerbringer pointed out that the seminary faculty "studied the answers that Scriptures themselves give" to questions many Christians have been discussing in recent years: "How do the Scriptures convey their message to us? When do they speak in literal terms, and when is their language that of imagination, poetry, or figure of speech? How are they properly understood and explained?"

The seminary president notes that "there is really no need to harmonize so-called difficulties in the Bible" because each section was written from a different point of view and for a particular purpose. He also explains the sense in which the Bible is inerrant, infallible, and wholly reliable.

The interview also quotes Dr. Fuerbringer on the meaning of "theology moves" with the statement that "in His grace and pleasure our heavenly Father from time to time gives us new theological insights." He points up the increased understanding of the various books of the Bible as to their language and historical, geographical, and cultural references. He noted that when one examines the writings of the Synodical fathers, theology moved then, too.

Cleared by Board

The board of control statement noted that while it did not agree entirely with Dr. Scharlemann's procedures or with his theological science, it could not find "anything in his papers for which we would have to declare him guilty of heresy." The statement concluded with "we intend to continue this matter through to a proper solution." The Board statement followed a number of meetings with Dr. Scharlemann and resulted in a clarifying statement from the professor.

Dr. Behnken noted that the officials of Synod and the seminary had tried to get Dr. Scharlemann together with "several pastors who accused him of heresy" but the pastors declined. The Synod president sent a letter to all the Synod's clergymen informing them of the facts in the case last fall, and noting that Dr. Scharlemann's statement on inerrancy was "clear-cut and unambiguous."

In his letter Dr. Behnken told the clergymen of Synod that "We feel convinced that he (Dr. Scharlemann) will teach and defend the position which our Synod has ever held about the divine inspiration, the infallibility and inerrancy, and the unquestionable authority of Holy Writ."

The Witness article suggests that reader reaction to the "issues and concerns raised by the problem" he addressed to Dr. Scharlemann, Dr. Fuerbringer, Dr. Behnken, Dr. George W. Wittmer, chairman of the seminary board of control, or to their district presidents.

THE LUTHERAN WITNESS
June, 1961

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SYNODICAL CONFERENCE COMMENT

An official complaint to the Conference by the Wisconsin Synod's Commission on Doctrinal Matters concerning the nine page report in the April 4 issue of the Lutheran Witness, official organ of the Missouri Synod, was reviewed by a Conference floor committee.

The Wisconsin Synod commission contended the statements on Scripture in the article did not conform to those contained in the statement on Scripture adopted by the joint doctrinal committee of the four Synods.

The conference floor committee reported the Missouri Synod had given assurance of "only one possible interpretation" and that was in harmony with the Joint Statement.



In My Periscope

By Martin H. Scharlemann

"A Refreshing Breeze"



1. Great and Good

No less than 84 persons enrolled this summer in the School for Graduate Studies at Concordia Seminary, St. Louis. A few years ago this would hardly have seemed possible. But now a great and good thing is happening in our church: men are becoming aware of the full dimensions of theology and are finding it a joy and delight. This is part of the change that is going on within our church body.

Today students at the Seminary actually discuss problems in theology during bull sessions. Gone is the notion that all the answers have been provided. A refreshing breeze blows across the campus. This augurs well for the church of the future, when conferences will be devoted to solid exegetical and doctrinal discussions in the light of

contemporary problems and approaches. The first tokens of a new measure of God's Spirit upon our church are clearly in evidence. And no one has as yet succeeded in stopping such a gift from heaven.

2. Forbes

This particular section of our column was written at Forbes Air Force Base in Kansas. Everywhere in the civilian areas around the base are the reminders that this is the centennial of the Sunflower State. Our church has been at work in this State for the same number of years, as we have all been eloquently reminded by the I.L.L. convention held a few miles down the road from Topeka.

Here at Forbes the Chaplain program is under the supervision of an old and experienced hand: Chaplain Albert Lindemann. With

eighteen years of service behind him, very few new problems present themselves. He has had them before, in the States or overseas. One really serious one the Chaplain solved for himself shortly after World War II came to an end. You see, in those years the Seminary graduates from the time before 1943 had no A.B. degrees. Every other first lieutenant entering the military service by way of a college or university ROTC unit had such a degree. So Chaplain Lindemann and his side-kick, Chaplain Paul Tomasovic, decided to change this situation. They went to Washington University for a year to acquire a Master's degree. This has stood them in good stead ever since; both are now regular officers in the USAF.

We've often wondered whether there is any general awareness in our church body what a crushing experience it was, back in the thirties and forties, to venture out into the chaplaincy or to a university campus and then suddenly to confront the consequences of having been trained in schools whose work was not accredited. There is still a degree of bitterness in some hearts on this matter, mostly because no hint was ever given, during the years of training, that our schools were not fully accredited. On the contrary, statements were made to the effect that the training given was quite superior to what other schools were offering.

Fortunately, this situation has changed. To be sure, our Senior College is still working hard at becoming accredited. Yet our Semi-

nary graduates from St. Louis to day will find open doors at almost any college or university. He does not now first have to establish himself. Furthermore, the Seminary graduate of today discovers that his training at the Seminary has equipped him adequately for immediate participation in the theological research and instruction going on in Europe and America. This, too, marks an advance. He is able to read and evaluate contemporary theological works constructively and does not find himself in the awkward position of not being able to comprehend what is going on and then reacting vigorously against the opportunities that are his. In ten years we shall see the results of this kind of training for theological maturity. If the Lord of the Church permits the world to last another decade, we shall see the fruits of this kind of teaching and learning. Our richest years are ahead of us, not behind us.

In the meantime, we observe some of the growing pains. Some of this agitation has its source in a very sincere interest for the welfare of the Church. Much of it does not. It is a phenomenon that has repeated itself in the history of the church at least since the days of Jerome's Vulgate — except the charge of Communism!

Returning now to Forbes, here's an air base that is being influenced theologically by Chaplain Lindemann and his family. Mrs. Lindemann directs various choirs, including a remarkable junior choral group of some 40 young people.

SPECIAL REPORT

By the President and the Vice-Presidents of The Lutheran Church — Missouri Synod

The Pastoral Members of the St. Louis Seminary Board of Control

The President and Academic Dean of the St. Louis Seminary

Prof. Martin H. Scharlemann of the St. Louis Seminary

Through President John W. Behnken's letter of August 1960 and through the Special Report in the LUTHERAN WITNESS of April 1961 it became general knowledge that Dr. Martin Scharlemann, professor of theology at Concordia Seminary, St. Louis, Missouri, delivered, upon invitation, a number of essays to his faculty and to pastoral conferences in various parts of the Synod. As a result of these presentations criticism has been directed against Dr. Scharlemann. Because of the criticism the president and the academic dean of the seminary, the Board of Control of the seminary, and the President and the Vice-Presidents of the Synod have had numerous meetings with Dr. Scharlemann during the past months, as individuals and as combined groups. Through such meetings the parties charged by the Synod to supervise the doctrine of the faculty attempted, with the help of God, to safeguard the welfare of the church, especially that of the seminary and its students. At the same time they sought to show an evangelical concern and brotherly love for Dr. Scharlemann. (Cf. Synodical Constitution, Article III, 7 and 8)

These discussions culminated in the calling of a meeting for September 26 and 27, 1961. Present were the President and the Vice-Presidents of the Synod, the pastoral members of the Board of Control, the president and the academic dean of the seminary, and Dr. Scharlemann. In preparation for the meeting a number of questions were previously submitted to Dr. Scharlemann which he was asked to answer in writing. The questions and answers served as a basis for a comprehensive discussion, in which the doctrinal concerns (inerrancy, the doctrine of the Scriptures, and others) received frank but evangelical consideration. For the sake of clarity and complete mutual understanding Dr. Scharlemann was given the opportunity, in response to the questions, to expand on his written statements.

As an outgrowth of this and the previous meetings, and as a result of the discussions at conferences and from his correspondence, Dr. Scharlemann reiterated clearly and unequivocally that he had retracted his suggestion that the term "inerrancy" when applied

to Scripture ought no longer be used. Dr. Scharlemann also recognized that the manner in which he presented his essays left much to be desired. There were sentences and paragraphs in these papers that were misleading. For this reason Dr. Scharlemann has retracted the sentence "Scriptures are not in themselves a revelation" from his essay "The Bible as Record, Witness, and Medium." Dr. Scharlemann has furthermore withdrawn the sentence "Most certainly David believed that other gods ruled outside the confines of Israel" as found in his article "God Is One," published in the *Lutheran Quarterly*, August 1959, Vol. XI, pp. 230—36.

Dr. Scharlemann admitted in the discussions that one of the complicating features of the whole situation had been a lack of patience and tact on his part in the presentation of materials.

When sharp criticism was directed against Dr. Scharlemann's essay, the Board of Control of Concordia Seminary, St. Louis, asked these critics to present clear evidence of doctrinal error on the part of Dr. Scharlemann. Critics were also invited to come before the Board of Control with such evidence and to discuss the matter in the presence of Dr. Scharlemann. These invitations were declined. The President and the Vice-Presidents of the Synod made similar efforts. At this writing there is hope for a meeting.

The officials of the Synod and the seminary, together with Dr. Scharlemann, recognize that it is the task of the faculties of our seminaries, as it is the task of every pastor and teacher of our church, constantly to restudy the church's doctrinal formulations within the limitations of the Scriptures and the Lutheran Confessions. It is imperative that the church, confronted with new opportunities and new situations, and faced with new attacks on the divine revelation, restate, redefine, and amplify her formulations. The church depends upon the guidance of the Holy Spirit in this all-important and solemn obligation.

The following questions were addressed to Dr. Scharlemann, and these are his answers:

Q. What is your position in regard to the doctrinal position of The Lutheran Church — Missouri Synod?

A. The Synod's position is correct. That is why I am a member of this church. I accept the Scriptures of the Old Testament and the New Testament as the written Word of God and the only rule and norm of faith and of practice, and all the Symbolical Books of the Evangelical Lutheran Church contained in the *Book of Concord* as a true and unadulterated statement and exposition of the Word of God. According to my ordination vow, which I repeated when I was installed as professor of theology at Concordia Seminary, St. Louis, I am solemnly pledged to the Scriptures as "the inspired Word of God and the only infallible rule of faith and practice" (*The Lutheran Agenda*, p. 127). Furthermore, I believe and accept the doctrinal content of the *Brief Statement*. As stated in the LUTHERAN WITNESS (April 4, 1961, p. 165): "I am fully aware that all of us teachers at synodical institutions have a special responsibility to reflect the attitude and approach toward Scripture that is represented by this document."

Nevertheless we must recognize "that theology, by its very nature, leaves many questions unanswered, and that as a result there are areas of expression and opinion, including some matters of introduction and interpretation, which have not been unequivocally resolved by the Sacred Scriptures and in which Lutheran theologians may differ without on that account being in doctrinal disagreement." (*Mutual Responsibility of Teachers and Students with Respect to Theological Discussions at Concordia Seminary, St. Louis, C. 1, b.*)

Q. Is there any one of the doctrines of our church with which you disagree?

A. No.

Q. What do you mean by statements you have made that the Synod must be brought up to date?

A. I do not mean that the doctrine of our church is out of date. Rather these statements were made to emphasize the responsibility of studying theology as an ongoing task of the church. New problems demand new applications of old truths. The truths of Scripture must be applied to present-day problems.

Q. What do you mean by a statement made in a meeting between the faculty and the President and the Vice-Presidents of the Synod that our church must be made ready (conditioned) for a change?

A. As far as I could determine, few were aware of the fact that certain problems existed in areas such as the Word, the church, revelation, inspiration, Holy Baptism, to mention several. These new problems were created largely by the impact of modern theology and science. I did

not mean that any doctrine needs to be changed.

Q. What is your evaluation of Karl Barth's neo-orthodoxy? Bultmann's demythologizing? Emil Brunner's theology? Tillich's teachings?

A. By way of preface to my answers to these questions, let me say that it is my practice to attempt to find out what an individual theologian is really trying to say. I want to be very sure that I understand him and that I am fair to him before making any judgments. As far as Karl Barth is concerned, his theology—as far as I have read it—suffers from the following major defects:

- a. That the Bible is the Word of God only when it is that to me (subjectivism).
- b. That there is no revelation of any kind outside of Jesus Christ (no revelation in nature).

I have always categorically rejected Bultmann's demythologizing. I have insisted that the proper way to interpret the Bible is to take the reader back to the Biblical point of view rather than attempting to bring the Bible up to date by stripping it of what Bultmann calls its mythological elements.

The works of Emil Brunner that I have read deal mostly with the prolegomena of theology proper. I consider his *Reason and Revelation* a major contribution to epistemology, especially to the question of the nature of religious knowledge. At the same time, Brunner does not respect the authority of the written Word as we of the Missouri Synod do. At this point I criticize him severely as being a threat to the authoritative place of Scripture in the church.

In the case of Tillich, I have taken him at his word that he is a philosopher of religion rather than a theologian. For that reason I have read little more of him than his treatment of epistemology. I have repeatedly taken exception to his notion that having an "idea of Christ" is enough.

Q. What do you say of these theologians, especially as their teachings relate to the infallibility and inerrancy of Holy Writ?

A. They do not discuss these matters from our frame of reference. Whatever they have said that detracts from the authority of Scripture, I reject out of hand.

Q. How do you understand the Australian statement on inerrancy? This statement reads:

"This inerrancy of the Holy Scriptures cannot be seen with human eyes, nor can it be proved to human reason; it is an article of faith, a belief in something that is hidden and not obvious. We believe that the Scriptures are the Word of God and therefore inerrant. The term 'inerrancy' has no reference to the variant readings found in the textual sources because of copyists' errors or deliberate alterations; neither does it imply an absolute verbal accuracy in quotations and in parallel accounts, such absolute conformity evidently not having been part of God's design. We believe that the holy writers, whom God used, retained the distinctive features of their personalities (language and terminology, literary meth-

ods, conditions of life, knowledge of nature and history as apart from direct revelation and prophecy). God made use of them in such a manner that even that which human reason might call a deficiency in Holy Scriptures must serve the divine purpose."

A. I understand the Australian statement to be a very creative contribution to a proper understanding of Scripture. Keeping in mind the historical and natural knowledge among the characteristics of each Biblical author is a most satisfactory solution to a very difficult problem. I believe that Dr. Hermann Sasse of Australia has pointed this up very well when he wrote in a recent letter to President Behnken (September 17, 1961):

"Only if we humbly bow before the mystery of the Word of God which is hidden under a truly human appearance and which seems to contradict that which we would expect the Word of God to be, we shall be able to investigate the human form. It was a great mistake of what Luther would call a *theologia gloriae* of the Word to expect that the Bible must correspond to our human ideals of a perfect book. We have to recognize that it pleased God to speak of nature in the Bible in such a way that people of all ages, wise and unwise, could understand what He wanted us to know. We have also to recognize that He wanted the historical narratives to be written in exactly the same way in which the people of the ancient Orient wrote history. It is not a lie if somewhere figures are given, concerning the size of the people or the like, which, as all [the 12 signatories prefer "many" instead of "all"] such figures in ancient historiography, are not meant to satisfy a modern statistician but to serve as illustration of a multitude. It was a great mistake of the theologians of the 17th century that they read their ideals of a book into the Bible, defending the holy writers even against the suspicion that their Greek was not flawless. The same mistake was made in the later centuries when professors, trained, as they believed, in the methods of true historical research, dissected the Holy Scriptures and accepted only that which they liked. We have learned, meanwhile, or we should have learned, that the books of the Bible must be understood by the measures they themselves have set. What did the author mean? What was the intention he had when saying this or that, when making use of tradition in this or that way?"

Q. What is your position on inerrancy?

A. My position is that of the Australian statement, as I have indicated on several occasions. To be properly used of the Scriptures, the term "inerrancy" must be seen in the light of the Biblical understanding of truth and error. This is an application of the Reformation principle that the Scriptures are their own interpreter.

Q. Do you believe and teach that the Bible may contain errors or mistakes?

A. I have tried to avoid the use of "error" and "mistake," because these words suggest the kind of imperfections and human fallibility that is not found in the Scriptures. I have said that Biblical authors

wrote from where they were, as people of their day. As a result, there are in the Scriptures what one might call a number of discrepancies whenever one attempts to use such parts of the Scriptures in a sense and for a purpose not intended by God, e.g., as Dr. Sasse put it, "to satisfy a modern statistician." One could multiply this by saying, "to satisfy the precision of a modern scientist or a historian or an archaeologist." Yet all parts of the Scripture, even the seeming discrepancies, are true and are there because God wants them there as part of His own saving intent toward us.

Q. What did you mean by your "change of mind and heart" as stated in Dr. Behnken's letter of August 1960?

A. Once I advocated the elimination of the term "inerrancy." Now I argue for its retention to underline the utter reliability of the written Word. This is what I meant; and I certainly tried to make this very clear at the time. I have never denied what the church meant by the doctrine of inerrancy. As I stated once before (LUTHERAN WITNESS, April 4, 1961, p. 164), my concern with the term inerrancy was in no way intended to be either an attack on the doctrine of inerrancy or an assault against the Scripture itself. Whatever references were made to the Scriptures in this connection were selected to support the view that the use of this term (inerrancy) led some people to misunderstanding. I sincerely regret that I, at one time or another, gave a different impression.

Q. Why do you emphasize the "mighty acts of God" through which God revealed Himself?

A. I have consistently spoken of the "mighty acts of God" because this is the Scriptural emphasis; cf. Acts 2:11: "We do hear them speak in our tongues the wonderful works of God" (Greek: "great things God has done"). 1 Peter 2:9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises [Greek: 'wonderful deeds'] of Him who hath called you out of darkness into His marvelous light."

Q. Is not the Bible itself a revelation of God?

A. The Scriptures do not speak of themselves as a revelation. Two rather different words, for example, are used in Romans 16:25, 26 to speak, on the one hand, of the "revelation" in Jesus Christ and the apostolic proclamation, and, on the other, the "making known" by prophetic writings.

Romans 16:25, 26: "Now to Him that is of power to stablish you according to my Gospel and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith. . . ."

However, I do not mean to deny what we have taught, that the Bible is God's revelation to man. (Cf. *Lutheran Cyclopedia*, "Revelation," p. 907)

Q. Is Holy Writ merely a record, medium, and witness of revelation?

A. As I see it, the word "merely" in the question is out of place. I have no objection to speaking of the Scriptures as revelation. In fact, our dogmatists do just that. My purpose was to inquire whether the Scriptures use this concept about themselves. My suggestion that the Bible is a record, witness, and medium of revelation really intended to say more, rather than less. We should not stop with calling Scripture a revelation, but in addition take it on its own terms as a record and medium of the mighty acts of God and a witness to them. (Cf. *Lutheran Encyclopedia*, "Revelation," p. 907)

From our discussion it has been made clear that my statement "Scriptures are not in themselves a revelation," in my essay, "The Bible as Record, Witness, and Medium," has been a source of difficulty and concern. I, therefore, withdraw the statement. Without considerable oral explanation it certainly lends itself to misunderstanding. In this connection it may be useful to say that both essays, "The Bible as Record, Witness, and Medium" and "Revelation and Inspiration" have been superseded by a more carefully worded article in the April 1961 issue of *Concordia Theological Monthly* called "God's Acts as Revelation."

Q. In what sense could you, as a theological professor, claim that your papers read before large pastoral conferences were "exploratory"?

A. They deal with matters on which our church has said very little and to which it was not seriously addressing itself.

Q. Is that the place to explore any teachings about which you are not certain?

A. Yes; in fact, I was invited by the program committee of the pastoral conference of the Atlantic District to do just this. This is one of the purposes of pastoral conferences -- to discuss God's Word especially as it is relevant to our time.

I discussed the subject of revelation and inspiration on the basis of notes, fully prepared to modify whatever might appear unbiblical. The presentation seemed to be so well received that I felt it could be used in other places. And so I did, always on invitation from responsible groups.

My essay "The Inerrancy of Scripture" was intended solely for faculty discussion and was a part of a larger series of studies conducted by our faculty. It, too, was originally presented on the basis of notes. It was written out by faculty request to enable faculty members to discuss the presentation more thoroughly at a subsequent meeting.

Although two of my essays were prepared before the San Francisco convention, I believe that my procedure in reading such exploratory essays was in harmony with Committee 3, Resolution 9, Section C, of the San Francisco convention. (*Proceedings*, p. 191)

Q. Did you not defend your essays?

A. Yes, of course. This is the only way one can have a discussion. However, this does not mean that my exploratory essays set forth my final position.

Q. What do you mean by your claim that you modified your essays?

A. The changes I made were in matters of methodology, language, and in the instance of the use or nonuse of the term "inerrancy." Whatever modifications have appeared in the superseding paper, "God's Acts as Revelation," are matters of clarification, emphasis, fuller context, and style.

Q. What did you mean when before your brethren on the faculty you planned to set forth the paradox that the Book of Truth contains errors?

A. A paradox is a seeming contradiction. The paper "The Inerrancy of Scripture," as stated above, was written for discussion within the faculty only. It was to show that this paradox can be properly resolved only when it is viewed in the light of the Scriptures themselves, their language, their literary forms, and their concept of truth. In this context I used the term "error" to put the paradox in its baldest terms and in the light of contemporary discussions of the word "inerrancy."

Q. What do you believe and teach concerning the Bible record of creation? Was it a fiat creation? Is there any room for theistic evolution?

A. My view is that Genesis 1 and 2 describe the way in which the world was created. (Hebrews 11:3: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.") Yes, there was a fiat creation then as there is also when faith is created (cf. 2 Cor. 4:6: "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ"). In my own thinking there is no room for theistic evolution.

Q. What do you believe and teach concerning the Bible record of the creation of Adam and Eve? Were they truly the first parents of the human race?

A. I have insisted in my papers that Adam and Eve were historical persons and so the first parents of the human race.

Q. What do you believe and teach concerning the Bible record of the account of the Fall?

A. I have always spoken of the Fall as a real occurrence, as being neither a parable nor a myth. I have also called attention to the fact that Genesis 3 does not say in express words that the serpent was Satan. This statement can be understood fully only from other parts of the Scripture, where the serpent or the dragon is a symbol of Satan (Rev. 12:9: "And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him").

Q. What do you believe and teach concerning the Bible record of the first and subsequent Messianic prophecies?

A. I have always understood and thought of these prophecies as being genuine prom-

ises of a coming Messiah. But I have also stressed the fact that the Old Testament consists of much more by way of promise than specific Messianic prophecies.

Conclusion

On the basis of our comprehensive and thorough discussion we, who carried on these conversations with Professor Scharlemann, find that he is in full agreement with the teaching of the Scriptures and the Lutheran Confessions. He takes a proper position with regard to the formulations of the doctrinal position of the Synod, specifically the *Brief Statement*, and has proceeded in accordance with recommended synodical practice. (See Resolution 9, Committee 3, San Francisco convention.)

All of us whose names appear below concurred wholeheartedly in this entire report: The President and the Vice-Presidents of the Synod, the president and the academic dean of Concordia Seminary, St. Louis, the clergy members of the Board of Control of the seminary, and Prof. Martin Scharlemann. It is the report of all the twelve men assigned to this work. All of us recognize the seriousness of the responsibility with which we are charged.

We are grateful to the Holy Spirit, whose guidance we implored, that this report is unanimous. No compromise has been involved in reaching agreement.

We thank our heavenly Father that He has blessed these meetings, and we beseech Him to pour upon our Synod and all Christians everywhere the grace of unity that we may worthily serve Him.

(Signed)

JOHN W. BEHNKEN

KURT W. BILL

ALFRED O. FIEBRINGER

OLIVER R. HARMS

GEORGE A. LOOSE

FREDERIC NIEDNER

ARTHUR C. NITZ

GERHARDT E. NITZ

ARTHUR C. REPP

MARTIN H. SCHARLEMANN

ROLAND P. WIEDERAENDERS

GEORGE W. WITTMER

St. Louis, Missouri
November 29, 1961

NOTE: The above report was presented to the meeting of the College of Presidents and the faculties of both of our theological seminaries Wednesday, Nov. 29, 1961. At the conclusion of a thorough discussion the group of 115 men unanimously resolved: "We thank all those involved for this presentation and express our gratification for the progress made." — J. W. BEHNKEN

Concordia

LUTHERAN



801 DE MUN AVE
St. Louis 5, Mo.

Seminary

FOUNDED 1839

December 22, 1961

Mr. August Korff,
New Haven, Missouri

Dear Mr. Korff:-

In reply to your letter of December 19, may I say that none of my papers ever contained false doctrine. Hence there was nothing to retract. This point should be made abundantly clear by "A Report to All Members, etc."

Nor does any other signatory of the document you refer to hold that these essays of mine contain false doctrine. That's why you read nothing about retraction in the report.

That they contain any kind of false doctrine could be believed and held only by such as pervert and distort even the simplest English. It is these that have shown themselves to be the division-mongers that Romans 16:17,18 so strongly condemns.

Sincerely,


MARTIN H. SCHARLEMANN,

The excerpt on the right
is reproduced from the
December 21, 1961 issue
of the Badger Lutheran - - -

Dr. Scharlemann Retracts, Clarifies His Doctrinal Stand

Dr. Martin Scharlemann, a member of the faculty of Concordia seminary, St. Louis, Mo., has clarified his doctrinal position, and has retracted some statements he previously made, according to a report which has been sent to all pastors in the Lutheran Church—Missouri synod.

THE LUTHERAN CHURCH - MISSOURI SYNOD

210 NORTH BROADWAY • SAINT LOUIS 2, MISSOURI

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April 26, 1961

OFFICE OF THE
PRESIDENT

Mr. August Korff
New Haven, Missouri

Dear Mr. Korff:

Your letter under date of April 5 arrived here while I was attending the Oklahoma District Convention and from there I went directly to the Southern California District Convention.

I realize that there are those who have made varying statements with regard to the meeting which has been attempted between the executives of the Seminary, members of the Board of Control and the Praesidium of Synod, as well as members of the Confessional Lutheran Group.

What are the facts in the matter?

1. Right after the Confessional Lutheran began to attack Dr. Martin Scharlemann I insisted that President Fuerbringer get Dr. Scharlemann together with the two men of the Confessional Lutheran who had brought the charges. I was very insistent at this because I felt that this is the only way to settle such a matter in a God pleasing manner. Let the men face each other and discuss the matter.
2. The men of the Confessional Lutheran declined to accept this invitation.
3. The Board of Control of our Concordia Seminary invited the men of the Confessional Lutheran for a meeting. Also, this invitation was declined.
4. After this the vice-presidents and I happened to meet the Rev. Paul Burgdorf, Theinsville, Wisconsin. We told him that we must get together. At that time he stated "not alone". I asked how many and he insisted that there were twelve. Then we invited these men to a meeting. We have done that on three separate occasions. In each instance the meeting was declined and the men insisted that they wanted to meet first on their terms with us.

THE REV. J. W. BEHNKEN, D.D.
PRESIDENT

THE REV. O. R. HARMS, D.D.
FIRST VICE-PRESIDENT

THE REV. R. P. WIEDERAENDERS, D.D.
SECOND VICE-PRESIDENT

THE REV. GEO. W. WITTMER, D.D.
THIRD VICE-PRESIDENT

THE REV. A. C. NITZ, D.D.
FOURTH VICE-PRESIDENT

Mr. August Korff

-2-

April 26, 1961

5. At the present time a fourth effort is in the making to meet with these men. Whether it will result in a meeting, remains to be seen.

The above statements are facts. Irrespective of what others may say about them these are true.

As to your questions, permit me to say that when the vice-presidents and I met a number of times with Dr. Martin Scharlemann, and when he told us that he had undergone "a change of mind and heart", and when he and the others were asked whether this could be sent out in a letter to our people, at least three times, then there was nothing for us to do but to believe that he had undergone a change of mind and heart and that his former position was untenable. From the very fact that we dealt with Dr. Scharlemann as we did you can draw the conclusion - and rightly so - that we were not in agreement with the doctrinal position which he espoused in his papers.

I hope that the above will serve as a satisfactory explanation and an answer to your questions.

Very respectfully yours,

J. W. Behnken

JWB:md

February 1, 1961 The Lutheran Layman

Dr. Behnken Tells Gophers Synod is Doctrinally 'Solid'

MINNEAPOLIS, (RNS)—Dr. John W. Behnken of St. Louis, president of The Lutheran Church-Missouri Synod, assured Minnesota leaders of the 2,442,933-member denomination that, while some critics have charged the synod with leaving its conservative moorings, it still stands on "solid" doctrinal foundations.

is to say, Jeremiah was not Amos, and Paul was not Isaiah. Serving as the authoritative instrument of God's revelation, each one wrote as a distinct personality living at a certain time and in given circumstances. Each author, therefore, gives his own peculiar testimony. This can be illustrated from the way in which Matthew and Mark handle the account of the transfiguration. Mark, we should note, does not mention the shining face of Jesus as Matthew does (17:2). Instead he stresses the brilliance of Jesus' garments (9:3). Why this difference? Very possibly because Matthew is interested in witnessing to his Savior as the new Moses, for of the latter we read (Ex. 34:29) that his face shone brightly as he came down from Mount Sinai. Mark, on the other hand, is more concerned with bearing testimony to Jesus as the true Israel; the glittering garments quite possibly represent this accent. This would help explain why Mark omits the words "in whom I am well pleased" from the utterance of the Father's voice out of the cloud.

God chose to reveal Himself just in this kind of particularity, through men who stood at given points within history and wrote within the framework of their respective times. This is why not only their language but also their manner of presenting historical information at times differs from ours. These factors belong to their specific background and personalities, as our Australian brethren have pointed out in their official statements on Scripture.* This situation, however, does not

* "We believe that the holy writers, whom God used, retained the distinctive features of their personalities (language and terminology, literary methods, conditions of life, knowledge of nature and history as apart from direct reve-

detract from the utter reliability of the record and witness of the Biblical authors of God's great deeds. On the contrary, it underlines God's faithfulness in dealing with His children during each period of their history.

If we keep in mind this relationship of the Biblical documents to God's mighty acts, always to be understood as "deed-words," we shall be preserved from the error of Judaism, which saw and often sees in the Biblical documents themselves an authority independent of those acts to which they testify. As a result, Judaism has often determined an individual's attitude toward God on the basis of his response to Old Testament documents as such, especially as these were interpreted by the tradition of the elders. By not going beyond the documents to the prior acts of God, to which they bear testimony, men turn revelation into tradition. This perversion is the source of all legalism.

This is not said to belittle the significance of our sacred writings. In fact, our observation magnifies them by giving them their full due. For the written documents, too, are God's creation, as has already been indicated. In fact, we are reminded by 2 Peter 1:21 that "no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God" (RSV). The word "moved," by the way, is the same one used in previous verses of the voice that was heard on the Mount of Transfiguration. Its use in both contexts is a reminder that God must break in

lation and prophecy). God made use of them in such a manner that even that which human reason might call a deficiency in Holy Scripture must serve the divine purpose." (*The Australian Lutheran*, August 22, 1956, p. 265)

"to speak" if we are to hear anything from Him. Again, its presence recalls us to the realization that we are here dealing with a miraculous action involving the Third Person of the Trinity in that movement of God toward us which we call revelation.

All three persons of the Godhead are part of the mystery of revelation. The Father has "spoken"; the Son is the very Center of what God did and said to make Himself known; and the Holy Spirit is the Source of that special guidance, commonly referred to as inspiration, given to the men who wrote the Biblical books. What these men wrote puts us into contact with those wondrous acts of God by which He redeemed His people. The written Word of prophet, apostle, and evangelist stands in the place of the eyewitnesses, to allude once more to Luke's preface. The sacred authors, we may say, then, occupy a very special and unique place in the whole process by which God has made Himself

known. They were raised up within Israel and within the church to bear their particular testimony to God's ways. This makes their writings a means of revelation, for they are the instruments by which we ourselves are made contemporaneous with that sequence of events which is often referred to as *Heilsgeschichte*.

We can be so bold as to say all this because the creation of the church is God's last great act before the Lord returns. Of that church we are a part, and as her members we are made heirs of all that God has done by way of disclosing Himself to men as a God of mercy and of judgment. Moreover, to us has been given the responsibility of declaring "the wonderful deeds of Him who called you out of darkness into His marvelous light" (1 Peter 2:9). To us, as to Moses and to the Children of Israel, He has made known His ways.

St. Louis, Mo.

CONCORDIA THEOLOGICAL MONTHLY

God's Acts As Revelation
MARTIN H. SCHARLEMANN

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Gnomon

MARTIN H. SCHARLEMANN

1. Genesis

Recently there came to hand a delightful and penetrating pamphlet entitled, *Cosmos and Creation: Science and Theology in Reformation Thought*. This paper was done by Dr. Jaroslav Pelikan and is published by the American Philosophical Society as a reprint from *Proceedings of the American Philosophical Society*, Volume 105, No. 5 (Oct. 1961). It represents a rather broad effort on the part of the Chicago Divinity School to apply to contemporary problems some of the ways in which the Reformation spoke and wrote of creation and nature, on the conviction that the time has come to "interpret both cosmos and creation in new language and with new daring." Fundamentally, this means that we must speak of nature not as though it were God, nor of God

as though He were only the Lord of nature, but rather that "nature is in God" (cf. Col. 1:16, 17). That is to say, let us not forget: God is both immanent and transcendent. (Ed.) This approach will unfold for us the insight of the early church that the healing of nature is to be found in the cross of Christ. This, it should be noted, is the view of St. Paul.

One of the pressing needs of the Lutheran church is that of addressing itself to the whole problem of the creation account in Genesis. When this problem comes up in our Seminary classes on Biblical interpretation, we proceed as follows:

I can go to a doctor's office and have blood extracted from my arm. He will put it into a test tube; and I can say of it, "This is my blood." You will note that these are precisely the same words that occur in the institution of the Lord's Supper. But in the Eucharist the words apply in a different dimension. I could use

neither the language of the Lord's Supper nor the content of the Eucharistic cup to answer the question of the chemical constitution of human blood.

In the same way, I could not and can not use the language of Genesis 1 and 2 to answer strictly scientific questions. Does Genesis 1 mean a twenty-four hour day? Of course, it does. It tells us that God created the day and week as the Israelite knew it, with the Sabbath. This was an awesome revelation at a time when other nations believed that the gods were part of the cosmos. The God who reveals Himself in the Scriptures manifests Himself as the Creator of time and history itself.

In short, this account does not tell us in scientific terms what actually happened. Any such description would be totally unintelligible to us, dealing with complexities and vastnesses that pass our comprehension. Some people therefore, properly distinguish between the language of faith and of science. This is a return to Luther who insisted that the study of the natural world had a technical autonomy all its own.

Furthermore, the Biblical creation account has been given to us not particularly to give us special information about the cosmos but to account for the origin of the universe as the scene and arena of God's redemptive activity. That is to say, we can see the meaning of creation only when we take our position at the crucifixion and resurrection of our Lord.

2. Special Project

The Board of Governors of the Lutheran Laymen's League recently asked the Executive Council of the Academy to arrange for the preparation of some special material on the subject of communism, to be printed in the format of the brochures that were designed for "Preaching Through the Press." Two men have been selected as writers. They are Dr. Jerzy Hauptman of Park College, a professor of political science, and Dr. Robert Scharlemann, specialist in the philosophy of religion. The present writer and the Rev. Andrew Buehner, the editor of the *Scholar*, will check the materials for readability.

Perhaps this a good context in which to point out that both the United Lutheran Church and the American Lutheran Church have been busy these past months preparing materials to be used in guiding people through the present barrage of anti-communist literature. The leaders of these denominations were quick to discern the demonic elements in some of this "thunder from the right." The lay leaders in the L.L.L. are to be congratulated for their timeliness in this area. The Academy is happy to be of service in the brochure project.

The Globe Democrat
12/27/61

—Globe-Democrat Photo

Scholar Discounts Dead Sea Scrolls

Excitement over the Dead Sea Scrolls is unwarranted by the facts, one of the world's leading Biblical scholars declared here Wednesday.

Rabbi Samuel Sandmel, president of the Society of Biblical Literature and Exegesis, told the society's ninety-sixth meeting at Concordia Seminary that the scrolls have given rise to the "greatest exaggeration in the history of Biblical scholarship."

"The stuff that could have made them as exciting as alleged wasn't and isn't there," he said. Noting the absence from the Scrolls of direct mention of known people and events, Dr. Sandmel added:

DATES UNCERTAIN

"That is why there has been no limit on the various dates proposed for the Scrolls. I regard the Scriptural books and fragments as of much more value than the 'sectarian documents' and the 'hymns.' Hence, respecting the Scrolls and Christian origins, I for one would gladly swap all the sectarian documents and the hymns for one tiny Qumran fragment that would contain the name of Jesus, or Cephas, or James or Paul.

"Until such a fragment is found, I shall persist in regarding the Scrolls as adding a few more drops to the bucket that was already half full, a bucket enabling us to know no more than perhaps 50 per cent about Christian origins."

CITES BOOK

Pointing out that Edmund Wilson, who wrote a book about the Scrolls, had accused New Testament scholars of "shying away" from the Scrolls "because they did not want their theologi-

cal premises shattered," Dr. Sandmel said:

"Since I am a rabbi, I assume that no one would suggest that my skepticism about the Scrolls and their supposed direct relationship to Christianity rests on any fear that my personal theology will be damaged.

"The trouble for me on going into the Scrolls was not that my theology was offended, but only my academic training."

A former St. Louisan and a graduate of the University of Missouri, Dr. Sandmel is provost and a professor at Hebrew Union College-Jewish Institute of Religion, Cincinnati. He is a native of Dayton, Ohio, but grew up here.

The three-day meeting of some 500 Biblical scholars will end Thursday.

Some 500 scholars of the United States, Canada, and Europe used the facilities of Concordia Seminary during the final week of 1961. These men are members of the Society of Biblical Literature and Exegesis and other related professional societies, such as the American School of Oriental Research, the National Association of Biblical Instructors, and the National Association of Professors of Hebrew. Members of the faculty of Concordia Seminary who are members of the S. B. L. E. are Dr. P. M. Bretscher, Prof. F. W. Danker, Prof. N. C. Habel, Dr. E. M. Krentz, Prof. H. T. Mayer, Prof. J. J. Michael, Dr. A. von R. Sauer, Dr. M. H. Scharlemann, and Prof. W. Wegner.

Lutheran Education
February 1962

The Lutheran Layman
April, 1962

Dr. John W. Behnken, president of the Missouri Synod, and Dr. Martin H. Scharlemann, professor at Concordia Seminary, St. Louis, were the featured speakers at the annual Lenten retreat for pastors in Nebraska and Iowa -- one of the largest gatherings of its kind in Synod.

OMAHA LENTEN RETREAT

— 25th Year —

Place: First Lutheran, 31st and Jackson Sts., Omaha

Date: Monday, March 12, 1962

Time: From 9:30 a.m. to 4:00 p.m.

Speakers: Dr. J. W. Behnken, St. Louis
Dr. M. H. Scharlemann, St. Louis Seminary

Topics: "The Pastor's Witness to the Unity of the Church" Dr. J. W. Behnken ✓
"The Pastor as an Exegete" Dr. H. M. Scharlemann ✓

Dr. J. W. Behnken will be given time to bring us up to date on synodical matters.

Holy Communion will be celebrated at 9:30 a.m.

Preacher: Dr. John W. Behnken, St. Louis

Liturgist: Dr. Lawrence Acker, Omaha

Noon Luncheon will be served by First Lutheran ladies in The Education Unit of First Lutheran. Bookstore department will pick up the check.

The Rev. F. Niedner, Jr., President of the Northern Nebraska District will serve as chairman of the meetings.

—Spread the word — Bring a car load—

The Lenten Pastoral Retreat is sponsored by The Omaha Pastoral Conference for Missouri Synod Pastors and arrangements were made by the following committee —

Theodore Vogel, Richard Nagler
Martin Renner, Lawrence Acker

The Abomination of Desolation in Missouri's Holy Place

It is indeed a revolutionary experience within the Missouri Synod to see Christ-denying Jews and Modernists stand at the lectern and on the platform where Drs. F. Pieper and Ludwig Fuerbringer once stood. Yet, such was the case when that fellowship of theological crethi and plethi, the Society of Biblical Literature and Exegesis, held its annual meeting on December 26-28 at Concordia Seminary in St. Louis. Here is implementation, with vengeance, of the thinking of Prof. Scharlemann expressed in his answer to Question 4 of the REPORT TO ALL MEMBERS OF THE [MISSOURI] SYNOD BY THE PRESIDIUM etc. recently sent our clergy and published in the *Lutheran Witness* of Dec. 26: "that our church must be made ready (conditioned) for a change." Missouri is being pushed around "the Bend in the Road"! (Prof. Scharlemann, in the *Lutheran Chaplain*, Christmas issue, 1958.)

Rabbi Samuel Sandmel, professor of Hebrew Union College in Cincinnati, Ohio, is president of this motley society of 2100 members from the United States, Canada, and Europe, 500 of whom participated in this year's meeting. (Lodging at the seminary: \$1.00 per night.)

To give just an example or two of the "wisdom" that was disseminated at this gathering, one of the participants in the meeting pointed out that Wellhausen has been debunked, but that *we have nothing better*. (Julius Wellhausen, German professor, 1844-1918, developed, along the lines of evolutionistic "science," the theory of E. Reuss and Graf, that the Pentateuch is basically of post-exilic origin.) And so also, it was said, the JEDP source theory is "wobbly," but *we have nothing better*. (The JEDP source theory is Modernism's theory that the books of Moses were not written by him — although Christ indicates that they were — but that they were compiled from various traditional sources 500 years and more after his time and edited and re-edited until they attained the form in which we know them. The various imaginary compilers and redactors are designated as a "Jehovist" — more precisely as a number of successive Jehovists, — an "Elohimist," a "Deuteronomist" who supplied legal portions, and a "Priestly" editor who is supposed to have woven into the crazy-quilt-work such portions as would be of special concern to a representative of his craft.)

One more example. An essayist on "Jesus as Teacher" presented the particular "problems" regarding his subject with which he was vainly wrestling. A tall blond man who looked like a Swedish Lutheran raised the point from the floor that "If we would take Jesus as God, the essayist's problem would be solved." The essayist responded: "That's theology; I'll

have nothing to do with theology in this" — despite textual and intrinsic evidence!

The modern scholarship represented at such gatherings as that which we are discussing is in the line of succession of the scholastics of the Middle Ages and of ancient Jewry's scribes. It is still milking the billy goat and holding the sieve under him. (Luther.)

Today's liberal-minded crop of Missourians among our St. Louis faculty and elsewhere has a ready answer to any and all objections to their being part and parcel of such an ungodly fellowship as that of the Society of Biblical Literature and Exegesis. We must get in there and "witness" is their specious cry. (The following St. Louis professors are members of the Society: Drs. Scharlemann, Bretscher, Krentz, and von Rohr Sauer; Profs. F. W. Danker, Habel, H. T. Mayer, Michael, and W. Wenger.) Well, it has been reported by one who witnessed the sight of such "witnesses" in action that their "witness" was that they listened to the most Bible-denying stuff with nary a word from them.

Not quite. Once when the discussion of Gen. 3, 4, 22 was getting along surprisingly well, someone spoke up: "Don't you think that the editor of this portion of Genesis was weaving the Babylonian myths into the first part of the chapter?" If you had been there and had looked around, you would have seen that the speaker was a professor (Schroeder) from Valparaiso University.

Meetings of the Society of Biblical Literature and Exegesis are held annually around Christmas, three years consecutively in New York City and the fourth year elsewhere. This was its first meeting in St. Louis. It is reported that St. Louis professors have been attending these meetings every Christmas, expenses paid. Is that the kind of "mission" toward which you are contributing mission offerings?

Status of Scharlemann

Because of a wide number of reports in the Greater Milwaukee Area, that Dr. Martin Scharlemann, professor at Concordia seminary, St. Louis, Mo., had resigned, the BADGER LUTHERAN called Dr. George Wittmer, St. Louis, Mo., 3rd vice-president of the Missouri synod and chairman of the Board of Control of the seminary, as well as Dr. A. O. Fuerbringer, St. Louis, president of the seminary.

Dr. Wittmer explained in the phone interview that he had received so many letters about the situation, both pro and con, that he had prepared a letter (dated March 22) which he is sending in response to all inquiries. This letter, which Dr. Wittmer mailed air-mail special delivery to us, states, in part, the following facts:

"...I assured Dr. Scharlemann that we found no heresy in him, although we did not agree with all his exegesis.... We agreed that he was to submit all... letters to a colleague before mailing them."

The letter continues, because it appears that Dr. Scharlemann "is so emotionally involved, and by his own admission is not in a position to judge which letters to answer, Dr. Behnken," St. Louis, Mo., president of the Missouri synod, "after consultation with the vice-presidents, wrote him a very kind letter advising and suggesting (not demanding or asking) that he consider resigning from his present position."

"The Board of Control has not asked for his resignation. Both the Praesidium and the board are standing by our report to synod as published in the 'Lutheran Witness' of Dec. 26, 1961."

"...I want you to know that we love and respect Dr. Scharlemann. We appreciate the talents and abilities God has given him; but errors in fact have caused us embarrassment time and again. We want to try to adjust this as much as possible in the future. Will you please pray for us and for him that we both do the right thing? And please let us watch that we do not fall into the same error we have condemned in others—judging before we know the whole case."

Dr. Fuerbringer confirmed the facts in the letter quoted above and said, "Dr. Scharlemann will continue all of his activities as in the past. I hope that now the matter is closed."

—L.M.R.

Missouri Synod Lutherans

Delegates to the convention of the Lutheran Church—Missouri Synod's Northwest district, held at Concordia College, Portland, were confronted with a resolution drawn up by a minority calling for reconsideration by the church's praesidium (ruling body) of the clean bill of health it gave Martin Scharleman, professor of exegetics at Concordia Seminary in St. Louis, after examining his writings on revelation and the biblical doctrine of inspiration and persuading him to withdraw certain expressions of view. However, the resolution was withdrawn after Pres. John W. Behnken of the church assured the 300 delegates that the praesidium had already decided to scrutinize Scharleman's teachings closely.

DR. SCHARLEMANN AND THE AUSTRALIAN "THESES OF AGREEMENT"

The "Theses of Agreement" adopted by the two Australian Lutheran Churches, figure in the "Evaluation of the State of the Church Conference," written by Dr. L. B. Meyer, which has been sent to all pastors and teachers of the Missouri Synod with an approving introduction by President John Behnken.

Under Question 8, on p. 6, the readers are informed that Dr. Martin Scharlemann made the following declaration with reference to the term "inerrancy":

I cannot express my own concern for the use of the word "inerrancy" in any better way than by quoting the statement devised by our Australian brethren.

Then follows a quotation from the "Theses of Agreement", most of which we have already seen printed in other American Lutheran publications. But this quotation, like those noted earlier, forms but a portion of Par. 10, Section VIII, of the "Theses of Agreement" (not Par. 9, as was erroneously stated in our previous issue, p. 61). One who desires to know exactly what is the position of the Australian Lutheran Churches on the Scriptures, including their inerrancy, should of course read the entire Section VIII.

If Dr. Scharlemann accepts these Theses on Scripture and Inspiration, and understands the term "inerrancy" as we understand it, we shall rejoice and be glad. But he will have to leave behind, in that case, his essay, "The Bible As Record, Witness, and Medium" (and others), his distinction between truth and fact, his theology of Word=deed. For there are in the "Theses of Agreement" no gates and no silly-ports through which such teachings could enter and find shelter.

Our reason for returning to this matter, after having already dealt with it in the June issue of this Review (p. 61 ff.), is that Dr. Scharlemann, when quoting our "Theses of Agreement" ("Evaluation", p. 6), includes a sentence which may cause misgivings unless read together with the entire Section VIII: viz.,

The term inerrancy . . . does not imply an absolute verbal accuracy in quotations and in parallel accounts, such absolute conformity evidently not having been part of God's design.

"Inerrancy" means absence of error with respect to fact and truth; and this includes the absence of a real contradiction in the Aristotelian sense, that is we have a true contradiction when, if one of two statements be true, the other is necessarily false, and vice versa. It is obvious that there is no essential connection between this and "absolute verbal accuracy in quotation and in parallel accounts." This is, in fact, so much a part of common every-day experience that one hesitates to expatiate upon it, lest one seem to offer insult to ordinary intelligence. When we quote a passage, we are sometimes careful to reproduce the *ipsissima verba*; sometimes we quote the sense rather than the precise words; sometimes we are satisfied with a passing reference or allusion. One does not see why the Holy Spirit, the real Author of Holy Writ, should not have the same privilege. Perhaps the most familiar instance of a quotation *ad sensum* is Matt. 2: 6, comp. with Mic. 5: 2. Of course the quotations from the LXX offer some difficulties, into which we cannot enter here (that has been done adequately more than once); what concerns us now is that lack of complete verbal accuracy does not imply error as to truth and fact. We have very much the same situation in parallel accounts of the same event. Everybody knows that if ten witnesses write an account of the same event, we shall not merely have ten different accounts with respect to the wording, but shall probably encounter considerable variation also as to matter, according as the witnesses saw different aspects, both objectively and subjectively, of the hap-



600 YOUNG Adults jammed Fargo's civic auditorium banquet room Tuesday night to hear Dr. Martin H. Scharlemann, right, speaking here with the Rev. Elmer N. Wilt, left, Walther League Executive Director, and Bishop Hanns Lilje of Hanover.

The Lutheran League Messenger 10/61

BIG CONVENTION event: premiere of the Messenger's new look. Rich Gravesmill and district publication managers Joan Brands (Rocky Mountain) and Marilyn Noffke (Laurentian) present the first copy to synod's president, Dr. John W. Behnken.



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The Lutheran Layman 9/1/61

Bishop Lilje Addresses Three Youth Groups

Three international meetings of Lutheran youth, held in Minnesota, Illinois and Florida during August, were addressed by Bishop Hanns Lilje of the Evangelical Lutheran Church of Hanover, Germany.

The renowned churchman, an outspoken foe of both Communism and Nazism, made a special plane trip to the United States to fulfill the speaking engagements, at which he appeared before some 20,000 young people of high school and college age from the U.S., Canada and several foreign countries.

Bishop Lilje addressed 3,400 members of the International Walther League of The Lutheran Church-Missouri Synod at Moorhead, Minn., on Aug. 8.

More than 2,000 members of the Luther League of America, auxiliary of the United Lutheran Church in America, heard him at Chicago on Aug. 18.

At Miami, on Aug. 19, he spoke to 11,000 delegates to the first triennial meeting of the Luther League of the American Lutheran Church, publicized as the largest convention gathering of Lutheran youth ever held in

the U.S. The League combines the youth auxiliaries of the former ALC, Evangelical Lutheran Church and United Evangelical Lutheran Church, which merged to form the new ALC.

Bishop Lilje is the immediate past president of the Lutheran World Federation, chairman of the United Evangelical Lutheran Church of Germany (VELKD), vice chairman of the Council of the Evangelical Church in Germany (EKD), and a member of the policy-making Central Committee of the World Council of Churches.

Theologian Hails New Era of Understanding

By LOUIS CASSELS

United Press International

America's Protestants, Catholics and Jews have learned to live together with a minimum of religious bigotry. They now have an opportunity to "move beyond tolerance to understanding."

So says a leading Protestant theologian, Dr. Jaroslav Pelikan of Yale Divinity School.

Dr. Pelikan scents the new frontier in interfaith relationships in a brief but provocative little pamphlet entitled "Platform of Good Will."

It is being distributed by the National Conference of Christians and Jews for use in connection with "Brotherhood Week" observances which will be held next week in thousands of American communities.

The problem of maintaining harmony among different religious groups exists in many countries. But it is of special concern to Americans. This is the only nation in the world where large numbers of Protestants, Catholics and Jews live side by side under a government that shows no official preference among them.

Takes Long Time

Dr. Pelikan notes that it has taken Americans a long time to achieve a reasonable degree of

order in the house." At one time or another in the nation's history, members of every religious group have been subjected to discrimination or persecution. And even today, there are occasional outbreaks of mutual intolerance.

But "notable achievements" have been made, particularly during the present century, in building up a national tradition which condemns bigotry whenever it crops up.

Today Dr. Pelikan believes Americans are in a position for the first time "to think about goals beyond mere tolerance to genuine understanding."

"Tolerance," he explains, "is at best a negative virtue." It may mean only that you don't have very strong convictions on a particular subject, and are therefore indifferent to what the other fellow believes or says.

Respect Other Views

Understanding, however, involves a positive respect for another person's views on a matter about which you do care deeply. How can Protestants, Catholics and Jews move beyond tolerance toward understanding?

"The first step," says the Yale theologian, "is to acquire infor-

mation about one another that is understanding is that we become historically accurate and religiously sound."

"Much of what we know about other traditions than our own is simply is not so, or represents only a part of the whole."

Another necessary ingredient is "plain good will."

"The commandment, 'Thou shalt not bear false witness against thy neighbor' is in all our Bibles," says Dr. Pelikan. "Yet do we not find ourselves unconsciously comparing the best in our tradition with the worst in another?"

We suspect that behind the smile of a Roman Catholic stands the Grand Inquisitor, or that the cordiality of a Jew merely veils the hard heart of a Pharisee, or that the "tolerant" modern Protestant would persecute Papists if he ever had the opportunity. And we do this despite our knowledge that these historical stereotypes are all caricatures."

Good For Criticism

A third hallmark of genuine understanding, is "the practice of candid criticism."

Today, says Dr. Pelikan, "we are afraid that criticism may seem 'intolerant' and somehow un-American." But one difference between tolerance and un-

"This is not a matter of 'shake hands and come out fighting,'" he concludes, "but of facing each other critically just because we are brethren."

Sat., October 28, 1961

Pelikan Urges Protestants Recover Creation Doctrine

Protestantism today must recover the doctrine of creation if it is to answer the central questions of the times, according to Dr. Jaroslav Pelikan.

Dr. Pelikan, a well-known Missionary Synod theologian and professor at the University of Chicago Divinity School, said most of the question which occupy men's minds today come under the category of creation.

"Modern man does not ask with Martin Luther, 'How do I get a God who is gracious to me?' Dr. Pelikan said. "He asks rather, with John Dewey, 'Is the universe friendly?'"

In the face of this question Protestantism must reassert "The Gospel of creation and new creation, the bold confession that the all is in God," he said.

Speaking to the Manhattan Division of the Pedestrian Council of the City of New York, Dr. Pelikan said that every generation of Protestants must discover the "burning issues" of that age and then find "that Word of God which could speak to those issues."

"Today, probably for the first time in its history, the Christian Gospel is being rejected by many of the most thoughtful and sensitive spirits of the time not because it is absurd, nor yet because it is insulting, but because it is trivial," he declared.

"... Hostility to the message of the church has been changed into contempt for its inability to give any answers, even wrong answers, to the questions that really trouble the hearts and minds of men," Dr. Pelikan added.

In today's world, where man is seen as the helpless victim of fate, Protestantism cannot merely repeat the "Reformation slogans" which were designed to counter a system of faith and thought which put too much emphasis of man and thus control over his destiny.

Answer Marxists

"The answer to the Marxist theory of human destiny is not the Reformation doctrine of the

bondage of the will, but the Reformation doctrine of creation," Dr. Pelikan said.

"Who speaks for a mute nature and a wounded creation today?" he asked. "The vocation of Protestantism today is to discard the pettiness of 'Do this' and 'Don't do that' and to outgrow the naivete of 'I want to be like Jesus! Then we shall find what the early church meant when it called the cross of Christ 'the healing of creation' and what the Reformation meant by the motto, 'Soli Deo Gloria'—to God alone the glory."

Turning to one of today's "burning issues," Dr. Pelikan said the doctrine of creation has profound implications for the Christian position on nuclear weapons.

"A Christian interpretation of the moral issues in nuclear testing dare not restrict his attention to the eternal fate of those who may die, suddenly or slowly, because of an atomic blast, but it must consider the effects of atomic poisoning upon the future of the flies of the field and the birds of the air," the theologian said.

"The serious minds of the day demand of the Christian faith a courageous restudy of the meaning of creation and a bold attempt to restate that meaning in language that will simultaneously ad-

Dr. Jaroslav Pelikan has been named by the World Council of Churches as one of the ten theologians to its Fifth and Order Commission and also appointed to a nine-man commission to study Church-State relations by the United Lutheran Church in America.

The St. Louis Lutheran

cross this age with power and interpret the Christian tradition with fidelity," he asserted.

Dr. Pelikan was recently named Titus Street Professor at Yale University. He will begin his duties there July 1, 1962.

is hardly to be inferred from the quotation "who hath redeemed me and all mankind."

On the whole, however, this is a worth-while publication, and one can only express the hope and the wish that it is the precursor of many similar works. Both author and publishers are to be congratulated for a very good piece of work.

—P. D. PAHL.

LUTHER'S WORKS. Companion Volume: Luther the Expositor.
By Jaroslav Pelikan. XIII and 286 pages. Price: 4 dollars
50 cents.

This book, the review of which was unfortunately somewhat delayed, purports to present to the reader Luther the Expositor, and hence to expatiate upon Luther's exegetical principles and methods. These principles and methods are described or characterized in the first part of the book; in the second part the author attempts to exemplify or illustrate these principles by means of a "case study", that is, by examining Luther's exegesis of the Words of Institution of the Lord's Supper.

The reviewer cannot truthfully say that he was favourably impressed by the volume as a whole, and he finds himself in the unenviable position of being obliged to record his dissent on a great number of individual or separate points. This does not imply a wholesale condemnation. Thus what Dr. Pelikan has to say about the practice of men who write on the history of dogma, viz., their tendency to over-emphasize the importance of polemical writing and to neglect correspondingly the enlightenment that comes from critical examination of exegetical writings, is most certainly deserving of careful consideration and may even help in correcting a false trend in this branch of theology. Or again, one reads with wholehearted approval and enjoyment passages such as the first paragraph on p. 48. But as regards his general appraisal of Luther's theology, Dr. Pelikan is, to say it roundly, too greatly influenced by certain modern Luther scholars to be entirely reliable. For he has adopted the literary vice of some *Lutherforscher* who manage to walk, with eyes tightly closed, past dozens and hundreds of the clearest possible pronouncements of Luther in order to pitch and pounce upon some doubtful passage, on the strength of which they attempt to foist upon the Reformer teachings quite different from, and perhaps utterly opposed to, those which he actually professed and defended. The ordinary reader goes through page after page of Luther and finds himself moving in the pure, clear light of day: he turns to certain eminent scholars to find all is obscurity and confusion.

Thus, it does not greatly matter "just when Luther came to the truly 'Lutheran' view of justification and righteousness"; but we become aware of that obscurity and confusion when the author continues: "And for that matter, what was that truly Lutheran view?", and then goes on to say that research into the theological development of Luther has had results "that have permanently changed the interpretation not only of Luther but of the entire Reformation" (p. 41).

When an author who is so much at the mercy of the latest book or books that appeared upon the subject begins to discuss Luther's theology of the Word, one can forecast the outcome. We thought that the particular theological craze which, starting out from the fact that St. John four (or possibly five) times uses the term "word" (*logos*) in a very unique sense, would read that specific meaning into the term practically whenever it occurs in Scripture, and would thus virtually connect that term with a Christological concept, had come to a well-deserved end. Yet we not only find it in this book, but we find it foisted upon Luther (p. 50 ff.). Like other theologians, Luther sought to grasp and explain why St. John calls the Eternal Son "the Word"; and like other theologians, Luther connected the repeated "and God said" of

Gen. 1, which at first seems to be merely an anthropomorphic expression, with "the Word" . . . "by whom all things were made" (John 1: 3), and with "the Son . . . by whom He made the worlds" (Heb. 1: 2). But Christology is one thing, and the doctrine of the Word of God as a Means of Grace is quite another in spite of their close connection. What dreadful confusion must ensue when theological—and of course Biblical—concepts are thrown together helter-skelter, appears most vividly from the following (p. 53): "One of the primary functions served by Luther's doctrine of Christ as the Logos-Word of God was to prevent either an identification or a separation of the creating Word and the redeeming Word. The Word of God in creation could not be simply identified with the Word of God in redemption, because the redeeming Word was the historical figure of Jesus Christ of Nazareth, but they could not be separated either, as though creation were beneath the dignity of the God who redeemed men through the Word that was in Christ; for the cosmic Word of God had become flesh in Jesus of Nazareth." Did one not realize that the author, or the men whose ideas he reproduces, are playing with the term "Word" in a speculative way (and falsely attributing their notions to Luther), one could read the most heinous heresy into this passage, or out of it. For, to be sure, in St. John the Word by whom all things were made is precisely the same Person as the Word that was made flesh in the Incarnation, when He assumed a human nature (not a human person).

✓ More arbitrary and artificial still, and equally unsatisfactory, is the identification of the Word of God with a deed of God, a construction which is likewise held to be part of Luther's theology. Only recently the reviewer had occasion to comment on this perverse notion in the case of another writer in the Missouri Synod (see p. 62 of the current volume of this Review). Plainly both authors drew their "insight" from the same source or sources. Dr. Pelikan thus introduces this subject on p. 54: "For Luther, then, the 'Word of God' in the historical sense was a deed of God." As for Luther, we find no proof adduced for his alleged Word=deed theology. Luther knew that the Word of God, whether spoken or written, is "quick and powerful"; but that does not make the Word a deed. Quoting Ps. 33: 9: "He spake, and it was done; he commanded, and it stood fast", is of no avail; for this anthropomorphic passage means simply that God brings into being what did not exist by the exertion of His creative will. Or again: "Luther went so far as to say that God had built the redemption into the very structure of the universe, so that trees and birds spoke of forgiveness" (p. 55). But what do we find when turning to the reference indicated (Note 22, p. 163)? Luther is simply speaking of the language that Nature speaks to the believing Christian. It reminds him of his sin and of God's goodness. In other words: it is the Christian's faith that is reminded of sin and grace. Luther knew as well as we know that to the unregenerate Nature speaks, at the worst, of natural laws, and at the best of God's might and wisdom, and possibly in a vague sort of way of His goodness. The Gospel cannot be read in Nature, 1 Cor. 2: 9-10. A strange phenomenon may be observed at this point. Years ago men of ephemeral theology who were enamoured of Karl Barth strove desperately to explain away Scripture passages that clearly teach a natural knowledge of God. Are we now to accept this new "insight", that not only God's might and wisdom, but also His grace and forgiveness can be read by natural man in the book of nature?—Luther fares badly at the hands of his champion. On one page (57) we find this: "Since the Word of God was a special redemptive deed of God, Luther found the Word of God in the Old Testament" . . . "Of course, Luther accepted the Old Testament as Christian Scripture because it was part of the tradition which he had inherited . . .". "The Word of God in the Old Testament were the redemptive deeds of God recorded there." This comes far short of doing justice to Luther's conviction, to whom all

Scripture was given by inspiration of God, and was therefore the Word of God. With respect to the New Testament, likewise, it is difficult to find one's way through the mazes of Word and deed and words about deeds. Let one quotation suffice. "When God spoke His Word in Christ, He did so through both words and deeds. Luther's sermons on the Gospels gave him an opportunity to examine the sayings of Jesus and the stories about Jesus with a view to discerning the Word of God in them" (p. 60). Again, this is not Luther. And if a reader should conclude on the strength of such statements that to Dr. Pelikan the Scriptures are not the Word of God, but merely contain the Word of God, the doctor has no one to blame but himself.

No doubt Luther strongly emphasized the oral or spoken Word of God, one reason being, apart from the psychological effect of the *ritu, vox, the single face* that in Luther's day the art of reading was not nation-wide. Yet the author manages to give the impression that Luther somehow slighted the written Word of God. That this is not the case, appears from Luther's heroic labours in translating the Scriptures as well as from his exhortations to buy and read the Word of God in German. And why does the author forget to mention how often and how earnestly Luther admonished preachers to preach only what is written, or in accordance with what is written, and not to proclaim their own dreams? What is said on p. 66 about Law and Gospel must be read with extreme care. A monstrous statement on that page is not traced to Luther, but to an article by one Franz Lau: "But he (Luther) could also say that the Gospel and justification by faith were really versions of the First Commandment, according to which the deity of God must always be uppermost." Our guess is that Luther, who held that Law and Gospel were *plus quam contraderitoria*, was referring to the "sin of not believing in Christ" (John 16: 9), and quite properly classifying this sin under the First Commandment. As it stands, the quotation expresses not the Lutheran, but a typically Reformed and Barthian view. There is a sort of summary of this chapter on p. 67:

Only in the light of the foregoing is it possible to understand what Luther meant in those places where he spoke of the Bible as "the Word of God." Without the foregoing Luther's doctrine of the Word would become a caricature, according to which he meant the Bible wherever he used the phrase "Word of God." This would distort his whole understanding of revelation, his view of faith, his doctrine of the Holy Spirit, and most of the rest of his theology. Most of the time Luther, like the Scriptures themselves, did not mean the Scriptures when he spoke about the "Word of God." But sometimes he did, and a consideration of the Word of God as Scripture therefore belongs in any study of this component in Luther's work as an expositor. The Scriptures were the "Word of God" in a derivative sense for Luther—derivative from the historical sense of Word as deed and from the basic sense of Word as proclamation.

The real caricature was drawn by the author, or perhaps first by the men whose lead he followed. The Sacred Scriptures are to us, as they were to Martin Luther, the Word of God not in a derivative sense, but in the original, primary, absolute sense. That the term "Word of God," when used in the Scriptures, usually does not refer to the Scriptures, is not a new discovery: every schoolboy knows it. When we read that the Word of the Lord came to Abraham or Moses or Isaiah or to Jeremiah or to some other prophet, it came by direct influence or inspiration of the Holy Spirit. But where is that Word now? Is it a mystic and mysterious entity hovering in the air, to be precipitated upon occasion into the mind of some gifted individual? We have that Word in the Scriptures, and nowhere else. The "redemptive deeds" of God would long since have become a shadowy memory and a vague tradition without the Scriptures. Without them, even the life and death and resurrec-

tion of Jesus Christ would have little or no meaning for us: its redeeming, saving import would long since have been lost to mankind; it would have been turned into a vague legend. Nor does the Bible contain only a record of "God's redemptive deeds": it is replete with doctrine, instruction, explanation, exhortation, direction, appeals, encouragement, comfort, hope—and all this given by the inspiration of the Holy Spirit and therefore the very Word of God. Such surely was Luther's faith. Why does Dr. Pelikan forget all this or belittle it? Why did Luther so strenuously contend for Scripture truth even to the very words ("This is my body"), if he did not believe that he was dealing with the very Word of God? Upon what did he take his stand at Worms and elsewhere? One is driven to exasperation and the verge of distraction by this scholarly trifling. *Difficile est satiram non scribere.* If people do not believe that the Scriptures are the Word of God, let them say so and have done with it!

To discuss every one of the other two dozen or so places marked by the reviewer for the expression of dissent would prolong this review beyond reasonable bounds; hence only the most important can be considered. The problem of an apparent ambiguity (does the author mean an evident ambiguity or one that is apparent rather than real?) in Luther's attitude toward the relation between tradition and Scripture (p. 75) does not exist. Luther's position over against them was fundamentally different: even at Worms. As an expositor, he gladly endorsed the opinions of the ancient exegetes where they did not conflict with Holy Writ and appealed to him, he rejected what was not, in his view, in harmony with Scripture.—What is stated about Luther's attitude toward the canon is quite unsatisfactory (p. 86 ff.). The reader can not even be certain what it is, precisely, that "sober scholarship has expelled." How could the author miss, we wonder, Luther's own unequivocal declaration in the Preface to Hebrews (1522): "So far we have treated the sure and certain main books of the New Testament. The four which follow now were placed in a different category of old"—plainly referring to the Eusebian distinction between the *homologoumena* and the *antilegomena*? Doctrinal considerations may have entered in, and Luther's position with respect to James may have hardened, but one has a perfect right to assume that he would not have used certain expressions about James if he had held the book to be canonical. Yet he would allow every man to have his own opinion in this historical question, as the Lutheran Church, or the greater part of it, has consistently held since that time. One grieves to see the author joining the ranks of those critics who, misunderstanding Luther's purpose, misconstrue his remarks about those New Testament books which are most significant for Christian faith and life and hope into an effort or invitation on the Reformer's part "to construct a private miniature canon."—The presentation of Luther's doctrine on the Lord's Supper is dreadfully confused and misleading. There is "confusion worse confounded" when Luther's teaching of the Real Presence is set forth. On the one hand the author writes: "Luther took the word 'body' in 'This is my body' to mean the true body of Christ, not a symbol of His true body" (p. 132 f.). Yet a few lines down the page he states: "The 'natural' or, as we would say, 'historical' body of Jesus of Nazareth was, according to Luther, the symbol of that body which was given in the Lord's Supper." If that were Luther's teaching, it would have been denounced long ago as a denial of the Real Presence—a fact that should have given the author pause. Dr. Pelikan has misunderstood the passage from Luther to which he refers. He has mistaken for Luther's teaching what is in reality Luther's *reductio ad absurdum* when refuting the arguments of Oecolampadius.—Having discussed the so-called "physical effect" of the Eucharist when reviewing Dr. H. Sasse's book *This Is My Body*, we shall not enter upon the question again, except to say that Luther did not teach what the author alleges twice (p. 187 f.): "The Lord's Supper made the resurrection possible."—"Luther could designate the Lord's Supper as the visible Word

because of what he taught about the Word of God" (p. 220). This is not correct. The Augustinian phrase *verbum visibile* meant to Luther what it means to Lutherans today, and had nothing to do with the theology of the Word falsely attributed to Luther by the author.—The German verb "*ich eigne zu*" (p. 226, Note 29) does not mean: "I personalize individually", but "I appropriate (individually)".—The repeated designation of "Christ's sacrifice of Himself" as a "figure of speech" and a "metaphor" gives rise to grave doubts and apprehensions. If this is a figure of speech, what is the reality that it pictures?—"The Gospel was the disclosure of that congruence between gift and demand in Jesus Christ" (p. 250). "The power of the Sacrament consisted in the congruence between demand and gift" (p. 251). This is not a very happy or commendable manner in which to crystallise certain exegetical remarks of Luther, since it burdens the Gospel and the Sacrament, which are means of grace, with legal implications.

There are useful and fruitful thoughts in this book, as well as deposits of theological and historical information. Taken for all in all, however, the American *Luther's Works* would not be the poorer for the lack of this *Companion Volume*. And, for that matter, where is the need of such a volume in an edition of Luther's works?

This review was already in print when the reviewer's eyes fell upon an article entitled "Luther As Exegete" in the *Concordia Theological Monthly* (Sept. 1961, p. 517 ff.). The author is the Reverend Douglas Carter of Hull, England, an Anglican clergyman who "is gaining increasing renown as a Luther scholar." Within its brief compass the article is excellent. The fact that it reads as though written in deliberate rebuttal of certain views put forward by Dr. Pelikan is probably a pure coincidence; but, to repeat a figure used before, the reader seemed to have emerged from murk and smog into the clear light of day.

—H. HAMANN.

The *Australasian Theological Review* is edited by an Editorial Committee consisting of the theological faculty of Concordia Seminary and will be issued quarterly, supplying thirty-two pages of reading matter per issue. The subscription price, fifteen shillings per annum, should be sent to the Lutheran Publishing House, 70 Pirie Street, Adelaide. Communications to the Editorial Committee should be addressed to the Managing Editor, Dr. H. Hamann, 30 Winchester Street, Parkside, S.A.

Editors' Note. Contributors are kindly requested to transliterate all Greek and Hebrew words which may occur in their manuscripts, and to take special pains to render German quotations easily legible.

A Review of "The Riddle of Roman Catholicism" by Jaroslav Pelikan

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THE AUSTRALASIAN THEOLOGICAL REVIEW

June, 1961

needs are our mutual debts" (*Ibid*). Schleiermacher, the Father of Subjectivism in modern theology, is accorded high praise on p. 214 f.; his theology is "catholic in the best sense of the word." After all this, one is not astonished to learn from the same page that the arch-liberal Paul Tillich, whose theological position is so ambiguous that he has actually been charged with not being a monotheist, is the one "upon whom this book has drawn for many of its insights."—As regards the Lord's Supper, the author is of the opinion that there has been, on the Protestant side, "comparatively little effort to re-think its meaning in the light of the Scriptures and of tradition"; and that "on no other doctrine is there a greater hiatus between the systematic theologians and the expositors of the Scriptures, or between all the theologians and the piety of the people" (p. 220). As to tradition, discussed on pp. 216-218, we have already pointed out what the Lutheran opposition to human traditions really means; and with regard to "low membership requirements" (p. 216 f.) it is quite possible that Roman Catholics and Protestants (in the widest sense) have little wherewith to reproach each other.

His ardent pleas notwithstanding, the author does not express himself very hopefully about a possible *rapprochement* between Roman Catholics and Protestants. He quotes from an address by the Roman Catholic theologian Karl Adam, who "felt authorized to promise that, if Protestants returned to Rome, they would be granted a vernacular liturgy, a married clergy, and the chalice in the Lord's Supper", since these are matters of church law, not of divine law, and could be changed (p. 221). He knows, of course, that this concession would not satisfy most Protestants. He asks: "Is there, for example, any sense at all in which Protestants are ready to say that a man is justified by faith *and* works, or that Scripture *and* the traditions belong to the corpus of Christian authority?" (p. 221 f.). Or again: "What is the basic difference between the assumption of Mary and the ideas about the ascension of Enoch and Elijah that . . . still belong to the faith of many believers?" (p. 222). Such notions are chimerical. Earnest Protestants will never surrender the material and the formal principle of the Reformation, nor to mention a host of other matters both doctrinal and practical; and liberal Protestants will, in spite of their indifference regarding doctrine, insist upon much wider doctrinal and ecclesiastical freedom than Rome can conceivably grant.

The reader who has followed the discussion to this point will neither expect nor require a summary. For it will have become quite clear that, whatever its merits, theologically the book cannot claim kinship with the theology of true Lutheranism. In writing it and giving it to the world, Dr. Pelikan has earned the gratitude of many Roman Catholics and the vaguer sort of Protestants, but certainly not that of convinced and confessional Lutherans.

—H. HAMANN.

The Chicago Tribune
November, 1959.

PROTESTANT, JESUIT AGREE EVOLUTION O. K.

Dispute Not in Bible, Professor Says

By RICHARD PHILBRICK

A Roman Catholic Jesuit scholar and a Protestant theologian agreed Saturday that religion has no reason to dispute scientific theories of evolution.

They made it clear that the coals of the controversy over evolution aroused a century ago by Charles Darwin's classic work, "Origin of Species," cannot be rekindled.

Speak At Darwin Meet

The speakers were the Rev. J. Franklin Ewing, professor of anthropology at Fordham University, New York City, and the Rev. Jaroslav Pelikan, professor of historical theology at the University of Chicago. Their lectures were part of a program on science and theology in the Darwin centennial celebration at the University of Chicago.

The observance marks the 100th anniversary of the publication of the Darwin treatise that caused a doctrinal controversy so great that it split churches into hostile factions, engendered papal encyclicals, and caused college faculties to debate bitterly among themselves.

Prof. Pelikan contended in his address that the controversy was not implicit in the Bible, but a product of theological dispute.

"The book of Genesis is not world history," he said, "but the history of covenant people of God. And as the book of Exodus is interested in pharaoh only for his part in the exodus of Israel... so the book of Genesis is interested in 'the heaven and the earth' as the stage for

the essentially historical rather than the cosmic drama it sets out to recount."

Issue In 2d Century

He ascribed the first clear statement of the belief that man and nature were created out of nothing to the second-century theologian, Theophilus of Antioch.

Through the centuries, Pelikan said, the belief became basic to Christian doctrine. Today most theologians are willing to admit that God might have created this evolution.

"Even the most modern theologian today feels obliged to pay serious attention

to scientific explanations of the universe and of life, even though he may conclude that the Biblical account of creation gives him all the explanation he wants or needs," Dr. Pelikan said.

'Method Not an Issue'

Father Ewing, voicing general agreement, said: "Modern theologians would say this about the origin of man: God is the Creator of man, body and soul. Whether He

used the method of evolution for the preparation of the human body or created it from unorganized matter is not of primary importance. In either case, He is the Creator."

Speaking of the dispute that arose when Darwin's book was published, Father Ewing said: "There are those who think that the theologian was too slow to accept the evolution of man's body. May I remind them that the scientific evidence at the time of publication of the book, and much later, was scant indeed."

The theologian does not want to be a weather vane, Father Ewing declared. It would do religion no good, he added, if the theologian accepted a theory today only to have to reject it tomorrow.

Lutheran Journal Fault 'Religious Reactionaries'

A flood of free literature to pastors from "religious reactionaries" threatens today's Protestant pulpit, according to an editorial which appears in the first of "Dialog," new independent theological journal. Launched by a group of about 70 younger Lutheran theologians, the first issue of the quarterly was distributed in February.

The editorial says the free papers "are very confident that the will of God is more compatible with the past than with the present or future." "The financial angels behind all this free literature are not fools," the journal observes. "Their dollar is buying what they want. For pastors do read some things in their hasty search for sermon materials, and they transmit what they read..."

"The revival of theological fundamentalism and the reassertion of political reactionism go hand in hand as they bid for the pastor's mind and soul..."

The initial issue, containing 86 letter-size pages printed in a modern, two-color format, says the journal "seeks to be a rendezvous where the mind of the church and the cultural consciousness of our age encounter each other in mutual ferment, exposure, criticism and questioning."

Is Independent

The journal is an independent publication, free of direct institutional affiliation and intersynodical in character. It is published, promoted and distributed by Sacred Design Associates, Inc., an independent religious publishing house in Minneapolis.

"Crisis in the Church," is the general theme of articles in the first issue. Also included is an editorial section, comment on church news, short articles and criticism of current literature.

Dr. Carl E. Braaten, visiting professor at Chicago Lutheran Theological Seminary, Maywood, Ill., is editor and Dr. James H. Burtness of Luther Theological Seminary, St. Paul, is managing

editor. Dr. LaVern K. Gru Paul pastor, is business manager. The journal declares its be an effort to "help in the ing process leading toward ultimate reunion of the church toward an empirical manifestation of the One Holy Catholic Apostolic Church," hoping it as "a medium where the which churches hold in different and in common may be and frankly defined."

WCC Comment

Another editorial in the issue, which is devoted to "Crisis in the Church," is of the makeup of the delegation which represented American Lutheranism at the recent Council of Churches' Assembly in New Delhi, India. There too many church officials enough theologians, the complains.

An article by a German logian, Dr. Edmund Schllrstrasts the World Council of Churches assemblies with the Ecumenical Council concludes that the weak the World Council's authority due to the fact that the of the assembled Church has not been overcome.

A Danish theologian, Dr. Prenter, asks in another "Does the Church Need Reformation" and says understanding of, and use Sacrament is needed. "I something the Reformat which we have largely declares.

Other major articles in issue, of which 4,000 copies printed, include "The Temple" by Dr. Loren E. son, Minneapolis; "The Confessionalism" by Dr. "The Prophetic Word" by Dr. Richard Luecke, F. N. J., and "Pluralism in Ecclesiology" by Dr. Knutson, St. Paul.

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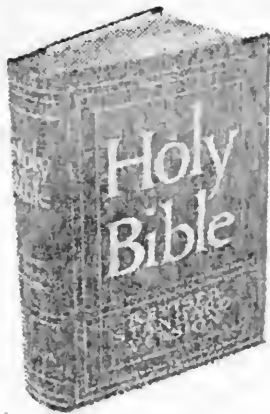
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703 Catechism Texts in RSV

Concordia Publishing House has issued a new, 36-page booklet listing the 703 Bible passages found in A Short Explanation of Dr. Martin Luther's Small Catechism in the language of the Revised Standard Version.

Passages contained in Luther's "Table of Duties" also are given in the RSV.

In a forward to the booklet, Frederick Nohl, editor of school materials for the Missouri Synod's Board of Parish Education, explains, "The booklet provides a convenient tool for those using A Short Explanation but wishing to memorize passages in the language of the Revised Standard Version rather than the King James Version. It also enables pastors, teachers, and pupils to compare the merits of the two translations."

Passages are given without comment regarding their adequacy as translations or their relevancy to doctrinal statements of the catechism, which is the official Missouri Synod catechism.

Persons interested in questions of adequacy or relevancy may examine the article written by Dr. George V. Schiek, professor at Concordia Seminary, St. Louis. "The RSV and the Small Catechism." The article first appeared in Concordia Theological Monthly and later in Lutheran Education. Reprints are available for 10 cents each from the Board of Parish Education.

BIBLE HISTORY FOR THE UPPER GRADES

The Rev. Arthur F. Katt of Orlando, Fla., has accepted the board's invitation to complete the new Bible history textbook for pupils of the upper elementary grades.

This text, begun by the late John M. Weidenschilling, will be based on the text of the Revised Standard Version of the Bible. Plans call for illustrating the text with new art work and maps.

Rev. Katt is a former pastor of St. Peter Lutheran Church, Shaker Heights, Ohio, and is now living in retirement. He has contributed many articles to church periodicals and is presently serving as a member of our board's Advisory Committee on English Bible Versions and the Synod's Commission on Worship, Liturgies, and Hymnology.

New Sunday School Memory Course

Dr. A. C. Mueller, the Rev. Jack Muhlendorf, and the Rev. Earl Gaulke, all members of the Sunday school staff, were named as a committee to work with the editor of the course, the Rev. Donald Hoferkamp, until this project is completed. The text found in the Revised Standard Version will be used for the Scripture selections throughout the new memory course. The two graded memory courses using the text of the King James Version — these courses are presently available — will continue to be published by Concordia Publishing House.

Lutheran Education
12/60

Lutheran Education
12/61



DR. M. E. MARTY

Rabbis Get Bid From City Pastors

The Detroit Pastors' Union will meet Monday with a noted Lutheran theologian as a speaker and rabbis of the Detroit area as guests.

Dr. Martin E. Marty will conduct an "Institute on Christianity" at the meeting scheduled for 10:30 a.m. at Jefferson Avenue Presbyterian Church.

Dr. Marty, associate editor of The Christian Century, is regarded as one of America's leading Christian thinkers and a writer of note.

The Detroit News 12/11/61

The Lutheran Layman 2/61

NAMES IN THE NEWS — Dr. Martin E. Marty, Missouri Synod clergyman serving as associate editor of the Christian Century, delivered the opening address at the 11th annual annual ministers conference at Union Theological Seminary in New York on Jan. 9.

The Lutheran Layman 11/1/61

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ROBERT J. HOYER

I thank you with deep sincerity for the letter you wrote concerning the theological foundations for our Bible study. It is most encouraging to receive such questions from a man on your side of the fence. I am sending you a copy of the pamphlet you mentioned, "Theological Foundations of Bible Study in Lutheran Churches." This is merely a superficial review of some of our customary attitudes prepared as part of the Bible class teacher training program of Dr. O. E. Feucht. It does not even begin to address itself to the concerns which you voice.

Dr. Scharlemann has taught me a great deal. Everything I write is to a greater or lesser extent informed or affected by his statements. Specifically in answer to your questions, in a recent course on the book of Isaiah I credited the likelihood that it was written by two men, and treated the prophecy from two viewpoints. I have on several occasions omitted any reference to the conflict between the ancient ecclesiastical viewpoint on the first chapters of Genesis and modern scientific learnings. I omitted this because I did not want to be a disturbing influence toward either viewpoint and I do not think that the question is of primary importance. I would never make belief in the Mosaic authorship of the first five books any kind of requisite. It seems obvious to me that at least Deuteronomy is from another source, and that the other four books were deeply edited.

Our Bible class editors have for some time taken thorough cognizance of the work being done by our gifted scholars. However, in the present state of the church it would be somewhat unwise for us to direct our courses specifically to the questions which these people are raising. In order to do so, it would be necessary for us to speak a definitely negative word to our own past. In the cold print of materials to be used by teachers whom we do not know, such negative statements would be ineffective, and they would destroy the very purpose we are hoping to accomplish. We do not in the

2/23/62

least wish to call our past false. Rather we would hope to instill a more enlightened and godly attitude toward the Scriptures.

Our church needs men like you, who are able to understand the work being done and speak for it in local situations where your personality can be brought to bear on the audience. We need this far more than we need outspoken printed material. As much as possible, I have tried to write our Bible courses in such a way that you and people like you will be drawn into the discussion, and your viewpoints given due credit.

Sincerely,

On Second Thought

Robert Hoyer

BY ROBERT J. HOYER

THE PAGAN in the ancient world and today brings his sacrifice in order to appease an angry god. He has a concept of a god jealous of his own prerogatives, and he says in effect: "See, here I sacrifice part of my blessings and my happiness. I am reducing myself so that I do not stand against you. Now in return, grant me this or that specific blessing."

The sacrifice God prescribed in the Old Testament for His people was entirely different. The individual identified himself with his sacrifice not in terms of wealth, but in terms of sin and guilt. He said in effect: "See, here I place my sin and guilt on this symbolic sacrifice, and I kill it and give it to You. I reject my own acts and rely only on Your mercy." And his sacrifice was a way of accepting the forgiveness of God.

The cross of Christ is the fulfillment of this Old Testament sacrifice. On Calvary, Jesus was identified with the sin and guilt of man. God made Him who knew no sin to be sin for us. But God was the Sacrificer, and God was the Sacrifice. The Sacrifice did not reconcile an angry God, it reconciled man to God. It

was the exact and complete opposite of the pagan sacrifice: the explanation of the Old Testament sacrifice.

The pagan brought his sacrifice to appease the wrath of an angry god. In a sense, he sacrificed himself in order to change God from hate to love. God gave His Son into death to appease the wrath of an angry mankind. He sacrificed Himself in order to change man from hate to love. Such is the incredible concept of God's infinite love: the Creator laying Himself as sacrifice at the feet of His creation!

There is no word that man can say in answer to this terrible deed. He can either reject it: "This be far from Thee, God!" or in unending abject shame, with gratitude wrung out of agony, he can accept it. He cannot really watch it happen, and respond: "That's nice!"

You do not take up your cross and follow Jesus when your sacrifice means giving yourself and your means to God. You begin to understand the cross when you sacrifice yourself to angry men on behalf of God, to appease their wrath and reconcile them to a loving God. This is the way Paul sacrificed himself, and he said: "I bear in my body the marks of Jesus."



WHAT IS A RELIGIOUS MOVIE?

by The Rev. Malcolm Boyd

EDITORIAL NOTE. — Rev. Malcolm Boyd is the author of three books dealing with Christian communication and has written an essay, "The Image of Man in the Motion Picture," for a new symposium about Christianity and the contemporary arts. Although his essay deals with theatrical motion pictures, an area not previously touched in FORWARD, his remarks as adapted from the "Living Church", CXLII (March 5, 1961), 14, 15 were considered incisive enough to warrant inclusion here.

The most religious movies I have seen have not been explicitly religious. They have not been labeled self-consciously by smart press agents as "religious" movies. But they have dealt realistically, probingly, with the human condition; they have posed the right, hard questions about the meaning of life and suffering and joy; they have jarred me, made me think, made me feel, shattered some of my self-composure about life, opened up life (perhaps another life) and let me take a deep look.

On the Waterfront was such a film. So was *Room at the Top*. *La Strada* possessed some of this cinematic power, as did *The Great Man*, *Twelve Angry Men*, *On the Beach*, *Hiroshima*, *Mon Amour*, *Cat on a Hot Tin Roof* and *Separate Tables*.

Such films have a decided religious dimension. Frequently they point (unintentionally) to God. If they portray life "in the raw" (whatever that means, for life generally is in the raw) and nettle Puritan-hard tender feelings or call a spade a spade (call sex "sex," hell "hell," sadness "sadness," life "life") I believe this is essentially progress.

I keep reading blanket statements attacking the portrayal of sex and violence in films. Presumably such statements are intended to attack those current examples of unmitigated vulgarity and mediocre tripe which have falsely masqueraded as realism. I hope that such statements do not mean to attack the fine current examples of cinematic art which take an open, frank look at life with integrity and with a comprehension of

the poetic dimension of realism itself. Sex and violence are vital aspects of life. *Flagrant commercial exploitation of these aspects of life are to be opposed, as are bland, tranquilized, watered-down portrayals which simply do not reflect life.* [Italics mine, Ed.]

We have too often stood by and witnessed churchly kudos being bestowed upon artistic and religious trash in the form of bad movies, dubbed "religious" merely because they deal with Biblical subjects or sentimentally pseudo-religious themes. Bosley Crowther of the New York Times, reviewing the recent film *Esther and the King*, commented: "The beautiful Bible story of Esther has been thumped into a crude costume charade. . . . The best to be said for this chromo . . . is that it drives one more spike into the coffin of these synthetic Biblical films."

I set down—in my second book, *Christ and Celebrity Gods*—certain criticisms of the movie *The Ten Commandments* which seem to apply to the typical Hollywood Biblical film (for example, the more recent *Solomon and Sheba*): "The 'God' of the movie is a technological creation of man, cut down to the size of mechanical miracles. One sees and hears (but does not experience relatedness with) a fairy-story deity whose only claim to holiness is in modern cultural measurement of overawing size and overpowering sound."

The typical Hollywood Biblical spectacle has all the familiar elements of comic-strip sex, sadism, spectacle, and sentiment. *Solomon and Sheba* even managed to include a flamboyant bathtub scene with Gina Lollobrigida, but the film had a respectable cover ("after all, it's a Bible story!"). Perhaps the major criticism of such films is their false equation of realism with an imagined literalistic portrayal. A literalistic depiction of God's actions, as a film producer imagines them to be, lies somewhere between sheer blasphemy and poor taste.

The London Times coined the wonderful phrase "Hollywood Biblical" in its comments on a recent movie, *The Story of Ruth*. Said the Times, "It is a fair example of what may perhaps be called Hollywood Biblical, which means that it is carefully and lavishly mounted, that great attention has obviously been paid to details of dress and uniform, and that it is totally devoid of the least spark of life or imagination. The film is a monument of painstaking artificiality."

We should object not only to the Hollywood motivations underlying such films and the Hollywood treatment of such films, but also to the response which such

An Introduction to the Old Testament by C. Umhau Wolf

Chapter 7

ISAIAH

(Commission on College
and University Work)

The Major Prophets

Isaiah is the first book of the Major Prophets in the English Bible. In Hebrew this section is the Latter or Writing Prophets, and Isaiah presumably is placed in this position because it is both the oldest of the prophets and the longest. Isaiah has a long life attributed to him from the superscription in chapter 1:1. He was influential in the reform of Hezekiah during the threat from the Assyrians about 701 B. C. The Northern Kingdom had fallen by this time and the object lesson lay close to heart for Judah.

The prophet's name signifies "Jahweh saves" or the "salvation of Jahweh." Significantly this is the same root which appears in Joshua and in the Aramaic for Jesus. Isaiah is sometimes called the Paul of the Old Testament.

The Divisions of the Book

Like the Pentateuch, Isaiah has its critical problems. Its division by subject matter, style, and vocabulary is rather clear. There is an obvious break after chapter 39 and one almost as certain after chapter 55. This stylistic feature plus the schematization of religious evolution made for a possible three writers: the first from Hezekiah's time, the second from the Exile or shortly thereafter, and the third from late post-exilic or even Maccabean days. Of course, it is not necessary that change of style should mean change of author; compare, for example, the two moods in Goethe's Faust. This concept is often broken down so that even chapters 1-39 contain only a few short original oracles of the prophet Isaiah. Recent attempts to reconsider the unity of Isaiah have been based on the hypothesis of tradition-history and the school of disciples. Thus Engnell of Uppsala sees all the book as containing Isaianic material. The section from chapter 36 to chapter 39 is a brief history of the period paralleled in Kings.

The Vision of the Holy

"In the year that King Uzziah died I saw the Lord. . ." (6:1). This passage for a long time was considered significant only insofar as it concerned the date of the inaugural vision. Now it is believed that it was part of the personal crisis out of which prophecy and its call is produced. The scion of the royal house, Isaiah, probably had put his hope in the great expansion of Judah under Uzziah. Even when the king was stricken by leprosy there was still hope that the political fortunes would be maintained. But when this symbol died, all hope died. Only when such human props are gone can one see the Lord.

Isaiah saw the Lord high and lifted up and the vision is threefold in significance: (1) God's holiness, (2) man's sinfulness, and (3) God's power to purge and cleanse. The Holy Transcendent God called Isaiah to be His servant and witness. Face to face with such a God, neither a Moses nor an Isaiah could stand alone. The "Holy One of Israel" is a title which appears twenty-five times in Isaiah and only six times in the remainder of the Old Testament. These three strands run throughout the prophetic book. Man's hope of salvation, as signified by Isaiah's own name, lies in Jahweh and not in ally, king, or self.

The Servant of the Lord

With a Holy Almighty God, man is to be considered a slave or servant. The name Obadiah, slave of Jahweh, is quite popular in the Old Testament. The phrase "servant of the Lord" is frequent in the prophets, but especially so in Isaiah. Much of our Christian interpretation of Jesus is based on the picture of the servant in Isaiah. In fact, Jesus' own presentation of Himself to the people began by quoting Isaiah 61. (Cf. Luke 4:18, 19.)

There are many possible interpretations of this servant. Thus in 41:8 the servant seems to be Israel or the children of Jacob and Abraham. In 42:1, however, there is no such connection in Hebrew, although the Jewish tradition equates it with Israel. It is Isaiah himself (20:3) and Eliakim (22:20). On the basis of 45:1, the anointed servant seems to be Cyrus of the Medes and Persians. In 49:5 the mission of the servant seems to be that of the prophet himself, calling the people back to God again. Chapters 52 and 53 contain the passion triumph of an unidentified servant. Perhaps all are taking the wrong approach. Anyone who performs individually or collectively the announced will of Jahweh is His servant. Israel, Isaiah, the king, the Remnant in Israel, Cyrus, an ideal, the Messiah are all in truth possible realizations of this hope. The Messianic picture suggests that the servant is all and yet none of these previous suggestions of personal identifications. The Gospel of John makes much of the suffering servant. But we dare not forget that in chapter 53 the servant also triumphs (verse 12) and that chapters 54 and 55 describe the prosperity and peace which come from the triumph of the suffering servant. Lindblom has made it possible to recognize again the servant songs as not isolated poems but of a piece with their present context.

Special Problems

There have been attacks upon the Revised Standard Version of the Old Testament, especially as it concerns Isaiah 7:14. There was a shift in English from "virgin" to "young woman" although the RSV footnote allows the reading of "virgin" as possible. Two modern Roman Catholic versions do not use "virgin" here. The word translated "young woman" here is in the King James version sometimes translated "maid" (Proverbs 30:19 and Genesis 24:14). Even in Shakespeare's day the term "virgin" was not restricted to the idea of chastity but meant a woman of marriageable age. The context of this passage likewise shows that the woman was probably a member of the king's court, for the child was to be fairly grown during the overthrow of the Assyrian empire (verses 15,16).

Chapter one in Isaiah is the world's best description of sin. It is clear that sin is stubborn rebellion and apostasy (verses 2-5). The people are brutish in their disobedience, not to law but to the person of God.

Isaiah was a contemporary of Micah. It cannot be said who quoted whom in the matter of making plowshares from swords (cf. Isaiah 2:4 and Micah 4:3). However, this is no special injunction to pacifism as it often is made by quoting out of context. This is part of the descriptive speech which concerns the new kingdom to be established in the latter days. There will be universal peace (cf. Amos 9) and war will be ended. This is not a command to end war, but a description of the age when war will have ceased because the hearts of men are changed (verses 2,3). This is all the more evident when the prophet Joel in 3:10 advises of the great and coming battle in which the reverse situation takes place and the plowshares will be turned into swords.

✓ Isaiah 26:13,14 is often referred to as the high-water mark of Israelite

monotheism. Perhaps it is more explicit than the actions of Elijah or Nathan, but the connotation of their exploits was just as pointed. In chapter 46 we have a superb description of the impotent idol (verses 1,2,5-7). It is not necessary for full Greek logic to be explicated before one can speak of Israel as monotheistic.

As in the plagues in Egypt, so the problem of miracle arises again in the withdrawal of the hosts of Assyria (37:36 f.). The fact is that Sennacherib did not take the city. He did leave suddenly. Is it less a miracle if bubonic plague struck or pressure on the northeastern flank forced withdrawal or rebellion in the East necessitated return or the angel of the Lord slew them all in one fell swoop? (Cf. chapter 2.)

(taken from the FOREWARD)

An Introduction to the Old Testament has been produced as a syllabus by authority of the Division of College and University Work of the National Lutheran Council and the Commission on College and University Work of the Lutheran Church-Missouri Synod for use in both Credit and non-credit courses. It does not claim to be an "introduction" to the Old Testament in the technical sense but rather a tool for introducing the student to the field and to some of the literature.

Dr. C. Umhau Wolf, Pastor of St. Paul's Lutheran Church in Toledo, Ohio, is well qualified. For nine years he served as Professor of Old Testament Interpretation and Director of Graduate Studies at the Chicago Lutheran Theological Seminary. Dr. Wolf writes out of his experiences in teaching, in the pastoral ministry, and in archeological work under the auspices of the American Society of Oriental Research.

You are referred to the title page for the addresses from which this syllabus can be secured.

Reuben W. Hahn
Donald R. Heiges

(statement from p. 9)

August 15, 1957

The Hebrew concept of miracle was not that of our western mind. A miracle was not the suspension of natural law. God's law was not unnatural law. God and nature worked together. The Hebrew concept of miracle is more specifically "sign," that is, a sign which points to God's operative power. Such signs may, in our parlance, be even natural laws in normal operation without involving supernatural phenomena. A recent children's fantasy discusses the "miracle" of a spider that could copy words and spell them out in her web. Many thought this miraculous--"a Spider who can spell!" But a wise doctor recognizes that the very web itself spun by any old or young spider is just as much a miracle--"can you spin a web?" This same understanding may help in the Book of Numbers, Kings, and even the gospels.

Ancient Poetry (Genesis, Exodus, Numbers) (page 10)

These three books contain much that is obviously ancient poetry in a historical, prose setting. But even the prose has reminiscences that suggest that there may have been oral, epic poetry before the writing down. In Genesis many pieces have a primitive appeal about them (Genesis 4:23-24, 9:25-27, 16:11, 24:27:27f., 39f.). A few may be almost too exacting to be primitive, as for example chapter 49. The core of the Song of Miriam in Exodus 15 is accepted by almost all scholars as a contemporaneous paean of praise to the saving God. This is similarly true of the oracles of Baalam which have evidence of early orthography in them (Numbers 23 and 24). It is possible that the Book of the Wars of the Lord (e.g., Numbers 21:14) was a very early poetic source book. There is no doubt of the spontaneity of the Song of the Well in Numbers 21:17f. Even the Aaronic benediction (Numbers 6:24f.) must be recognized as poetic in form (it is so printed in some of the more recent English versions).

JUNE 19, 1955, 3:30 P. M.

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Director, Commission of the Churches on International Affairs, Presiding

Which God?

of World Council
of Churches and
International
Missionary Council

Processional... (Choir and Clergy)

Invitation to Worship...

RABBI MORRIS GOLDSTEIN

Seek ye the Lord while he may be found,
Call ye upon him while he is near:
Let the wicked forsake his ways
And the unrighteous man his thoughts;

(Old Testament)

Give me your whole heart Fear no longer
Love and adore me, For I will save you
Worship me always... From sin and bondage.
In me your refuge

("The Bhagavad Gita")

Great art Thou, O Lord, and greatly to be praised;
For Thou has formed us for Thyself,
And our hearts are restless till they find rest in Thee.

(Augustine)

"GOD OF OUR FATHERS" : . . . (Music on Page 3)

Opening Remarks...

THE REVEREND O. FREDERICK NOLDE, D.D.

Welcome to Delegates of the United Nations...

MRS. WILLIAM LISTER ROGERS —

Chairman, "A Festival of Faith"

President, San Francisco Council of Churches

Anthem...

"A VISION OF THE WORLD" Ward

(Commissioned for the Festival of Faith)

Dr. William R. Ward has arranged Tennyson's great poem the last lines of which read:

"I dip't into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;
Till the war-drum throbb'd no longer, and the battle flags were fur'd
In the Parliament of Man, the Federation of the world."

Responsive Reading...

THE REVEREND HOWARD THURMAN, D.D.

Leader: Loving hearts find peace in love.

People: What I do not wish to have done unto me, I likewise
wish not to do unto others.

Leader: All hangs on faithfulness and fellow-feeling.

People: Seeking light for itself, love enlightens others.

Leader: Love is to conquer self and turn to courtesy. Could we
for but one day, all mankind would turn to love. (1)

People: Nought of good can spring from mutual slaughter! Lo,
I hate triumph and domination.

Leader: Yet the right act is less, far less, than the right think-
ing mind.

People: How blest the happy solitude
Of him who hears and knows the truth. (2)

Leader: Swerve never from the path of truth. (3)

People: You shall know the truth and the truth shall make
you free.

Leader: Blessed are they which do hunger and thirst after
righteousness: for they shall be filled.

People: Blessed are the peacemakers: for they shall be called
the children of God (4)

Leader: Praise belongs to God, the Lord of the world, the mer-
ciful—the compassionate,

People: Guide us in the right path, the path of those Thou art
gracious to; not of those Thou art wroth with; nor of (5)

Leader: Some trust in chariots, and some in horses: but we
will remember the name of the Lord our God.

People: Not by might, nor by power, but by my spirit saith
the Lord of hosts. (6)

- (1) Confucius (The Sayings of Confucius)
- (2) Hindu (The Bhagavad-Gita)
- (3) Buddhist (Selected Readings)
- (4) Christian (New Testament)
- (5) Moslem (The Koran)
- (6) Judaism (Old Testament)

The Offering...

FOR THE UNITED NATIONS INTERNATIONAL
CHILDREN'S EMERGENCY FUND

Anthem...

"THE HEAVENS ARE TELLING" Haydn

Calls to Prayer

Bahai—Mr. Arthur L. Dahl, Jr.

Buddhist—Dr. Paul F. Fung

Christian—Rev. Paul S. Finfinis (Eastern Orthodox)
Rev. John A. Gardner, D.D. (Protestant)

Hindu—Swami Ashokananda

Judaism—Rabbi Elliot M. Burstein

Moslem—Mr. Mohammed Ahmed Radwan

Silent Prayer... (by the worshippers)

(The prayer for each faith follows)

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A Brief Statement

Guidelines and Helps for Study—

By the Editorial Staff

I. EXEGETICAL ASPECTS

DOCUMENTS such as *A Brief Statement* are functional; they are intended to perform a service and have validity and worth because, and insofar as, they do perform a service. As Lutherans, who receive and embrace the Holy Scriptures as the pure fountains from which the people of God must drink to live, we live in the conviction that the one functioning power in the life of the church is the Word of God. The exegetical basis and the exegetical substance of a functional document are therefore of critical import; they must be the objects of perpetual and prayerful scrutiny, continually under review. Such a review must, in the nature of things, go beyond the question of the "correctness" or "incorrectness" of the exegesis of cited passages, important and necessary as that question is. Such a review must go on to ask whether the voice of God in the Scriptures has been heard and transmitted adequately, that is, it must ask: Is the exegetical base broad enough? Is the witness of Scripture full enough, to be really functional, to do the work of God for the people of God in these last days? Such a review must go one step further. It must ask: Is our document letting Scripture speak on its own terms? Is it Scripturally structured, and does it present the functioning truth of Scripture in Scriptural perspective? In submitting *A Brief Statement* to such a threefold scrutiny and review we are doing what our Lutheran Confessions and our Lutheran conscience compel us to do. The following paragraphs are

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intended, of course, to be illustrative of the kind of work The Lutheran Church—Missouri Synod should be doing on *A Brief Statement*; they do not constitute in themselves the necessary exegetical scrutiny and review.

A

Is the Exegesis of *A Brief Statement* Correct?

• Our answer to that question is yes; but it cannot be an unqualified yes. And it is not a lack of piety toward our fathers in Christ that makes us qualify that yes; the gratitude of dutiful sons who have learned of their fathers to bow to the authority of the Scriptures compels us to examine anew the Scriptural basis of *A Brief Statement*¹ and thus to qualify our answer. A few examples will suffice to illustrate the nature and the extent of our reservations in assenting to the exegesis of our fathers.

1. In par. 211 Rom. 3:2 is cited in support of the statement that "the verbal inspiration of the Scriptures . . . is taught by direct statements of the Scriptures." Now the words "unto them were committed the oracles of God" are eloquent witness to the divine origin of the revelation entrusted to Israel; but do they actually make a "direct statement" on the verbal inspiration of the Scriptures?

2. In paragraph 214, 1 Cor. 12:3 is

¹ In this article the references to the paragraphs of *A Brief Statement* follow the numbers given to them in *Doctrinal Declarations: A Collection of Official Statements on the Doctrinal Position of Various Lutheran Bodies in America* (St. Louis: Concordia Publishing House, 1957), pp. 43—57.

cited in support of the statement, "The Triune God is the God who is *gracious* to man." That thought is implicit in the verse certainly, but it is not the main thrust of the passage. Why not use a passage which is both outspokenly Trinitarian and redolent with grace—2 Cor. 13:14?

3. In paragraph 236, the statement that "the Christian Church on earth is *invisible*" is supported by a reference to Luke 17:20. This exegesis suffers from a double weakness. It equates "kingdom of God" with "Christian Church," something that the New Testament does not do; and it assumes that the key words ἐν τῷ ὑμῶν mean "within you," something that is by no means certain. Many good, learned, and pious scholars are convinced that the words mean "in your midst."²

This sampling is designed to indicate the kind of work that must be done. Other passages that need to be reexamined are, e. g., Hos. 13:9 (par. 225), Heb. 12:28 (par. 256), 1 Cor. 15:19 (par. 257). We must make certain that our *certainae Scripturae* are certain and that our *clarae Scripturae* are clear; clear, that is, for the purpose for which they are being used.

B

Is the Exegetical Basis of *A Brief Statement* Adequate?

A functional document like *A Brief Statement* is a picture of the confessional countenance which a church body turns toward the church and the world. The ineaments of that face must not only be clearly drawn—a caricature is clear, to the point of cruelty—it must be drawn in

such fullness and detail that it adequately conveys the character of the confessor. That is why we must ask the question which is the heading of this section. Do men see in the face with which we confront them a genuinely *sola Scriptura* face?

1. *A Brief Statement* opens with the article *Of the Holy Scriptures*. In the face of today's situation (the revival of Biblical theology and the current debate on the authority of the Scriptures) this section ought certainly to have a broad and massive exegetical base. The seven passages cited in pars. 211 and 212 can hardly be said to constitute such a base. An adequate base should, for instance, include passages which illustrate more fully the attitude of our Lord and His apostles toward the Scriptures (e. g., Matt. 4:1-11; 15:6; 22:43-46; Rom. 1:2; 4:2, 3) and passages which speak explicitly of the efficacy and authority of the *written* New Testament Word (e. g., John 20:30, 31; 1 John 1:3, 4; Rev. 1:11; 2:1, 7).

2. The article *Of Justification* is warmly and eloquently stated, with trenchant antitheses. But five Scripture passages (a total of nine verses) constitute a rather narrow exegetical base for this central statement. Not that a mere heaping up of passages inevitably gives greater theological or confessional weight; our Confessions are rather sparse in express citations of Scripture. But in the face of the fact that the statement is still heard that "justification" is merely one of a number of Pauline images for God's redeeming act in Christ (and not necessarily the most important one), a fuller marshaling of the evidence would be desirable. And Phil. 3:9 is a welcome, indeed an indispensable, commentary

² Cf. the article "Luke 17:20-21 in Recent Investigations," CONCORDIA THEOLOGICAL MONTHLY, XXII (Dec. 1951), pp. 895—908.

on what Paul means by "of God" when he speaks of "the righteousness of God."

3. The article *Of Good Works* is likewise in need of exegetical enrichment. A Lutheran witness today needs to be very explicit on this head, and very explicitly exegetical. Should we not cite and treat such monumental passages as Rom. 8:3, 4; 12:1, 2 (not only 12:1); Gal. 5:6; and Eph. 2:8-10? If we deal adequately with these and similar passages, we may even make bold to cite James 2:14-26.

C

Is the Exegetical Substance of *A Brief Statement* Presented in Scriptural Perspective?

With this question we enter debatable ground; we raise the question of the relationship between exegesis and systematics. But the question is worth raising in any case, and a thoroughgoing conversation between the systematicians and the exegetes might prove to be a very salutary by-product of a reconsideration of *A Brief Statement*. Two questions in this area may serve to illustrate the problem.

1. Should *Of the Holy Scriptures* be separated from *Of the Means of Grace*? In a scholarly work on systematic theology the Holy Scriptures may for good and valid reasons be treated in the Prolegomena; the theologian is stating his presuppositions. But is not the case different when a church is speaking its deepest convictions for all men to hear? Shall we not give more eloquent witness to the Scripturalness of our confession by speaking of Scriptures as the Scriptures speak of themselves? Must we not speak of the Scriptures first and foremost in terms of their power (2 Tim. 3:15), their "usefulness" (2 Tim. 3:16),

their inspired capacity to create faith (John 20:30, 31), to bring men into communion with the Father and the Son (1 John 1:3, 4), to keep the church under the judicature and the blessing of her Lord (Rev. 2:1, 7)?

2. Should *Of Justification* be separated from *Of Redemption* and the immediately antecedent article *Of Man and Sin*? The article *Of Justification* itself aligns justification very closely with "forgiveness of sins," "salvation," and "reconciliation," and that is as it should be. Paul speaks thus, and our Confessions are similarly free. Are we not jeopardizing the very thing we want to safeguard, the centrality of justification, if we give justification a markedly separate place in our utterance, without warrant from the Scriptures?

II. "A BRIEF STATEMENT" AND THE LUTHERAN SYMBOLS

The intention of the authors of *A Brief Statement*³ to conform its contents to the Symbols of the Lutheran Church hardly needs demonstration. The instructions of the River Forest Synod of 1929 directed them to formulate theses which would "present the doctrine of Scripture and the Lutheran Confessions in the shortest and simplest manner" [emphasis added]. Further, each author was committed without qualification, personally and professionally, to the doctrinal content of the Lutheran Symbols. Finally, *A Brief Statement* devotes its 19th and final article (par. 260 to 264) to "the Symbols of the Lutheran

³ The Symbols are abbreviated A[ugsburg] C[onfession]; Ap[ology]; S[malcald] A[rticles]; Tractatus [on the Authority and Primacy of the Pope]; S[mall] C[atechism]; L[arge] C[atechism]; F[ormula of] C[oncord]; Ep[itome] and S[olid] D[eclaration].

Church." In the first paragraph of this article the authors of *A Brief Statement* accept as their own all the Symbols of the Book of Concord of the year 1580.⁴

Altogether there are nine references to the Symbols and 10 quotations from them in *A Brief Statement*.⁵ Every one of the

⁴ This specification of the German edition presumably intends to do no more than to establish the Symbolical canon, since the Symbols themselves appeal to the Latin originals of such documents as the Apology. In keeping with its own purpose *A Brief Statement*, in the par. 260, assigns to the Symbols an exclusively polemical rôle ("a confession of the doctrines over against those who deny these doctrines") without pointing out the positive functions of the *Book of Concord*, as a criterion of teaching and of administering the sacraments, as a mark of mutual identification among Lutherans, as a constitutive factor of the Lutheran Church as a denomination, as a formulation that is to inform the church's theology, as a witness to the way in which the authors of the Symbols as well as their spiritual posterity understood and interpreted the Sacred Scriptures, and as a classic expression of the grateful confessional response of each generation of Lutherans to the divine revelation. At the same time the authors of *A Brief Statement* deserve commendation for their insistence (pars. 262—264) on a "because" (*quia*) subscription to the Symbols' total doctrinal content but thereto only. Likewise, in setting forth the relationship of the Symbols to the Sacred Scriptures they have not used the designations *norma normans* and *norma normata*, which are not used in the Symbols and may be misleading unless properly defined.

⁵ References: Par. 212, Ap XXVII 60; par. 244, Tractatus 70; par. 247, FC SD XI 5, 8, 23; par. 253, AC XXVIII 51-60 (includes a 10-word quotation); par. 254, AC XXVIII 51-53, 60, LC Decalog 83, 85, 89, AC XXVIII 53-56; par. 255, AC XVII; par. 258, Tractatus 39-41, 45. Quotations: par. 215, SC Creed; par. 218, SC Creed (source not given); par. 222, FC SD II 88 (source not given); par. 225, FC SD XI 57-59, 60, 62, 63; par. 235, Ap VII 16; par. 243, FC SD XI 8; par. 252, FC SD XI 26, 9, 12 (three separate quotations); par. 258, SA-II IV 10. We find reminiscences of FC SD Von dem summarischen Begriff 9 in par. 212 and

Lutheran particular Symbols is cited or quoted. Of the first 18 articles of *A Brief Statement* 10 are buttressed with Symbolical documentation. The eight which are not are the articles of God (2), man and sin (4), faith in Christ (6), justification (8), good works (9), the means of grace (10), church and state (13) and open questions (18).

The questions that we shall address to *A Brief Statement* are four in number: (1) Are the passages of the Symbols that it cites apposite and correctly understood? (2) Does it contradict the Symbols? (3) Does it go beyond the Symbols? (4) Does it omit any significant emphasis of the Symbols in its treatment of a given issue?

A

To the first question we must answer that in almost all instances *A Brief Statement's* citations of the Symbols are apposite. The following possible exceptions may be noted.

Par. 212 asserts: "With the Confessions of our Church we teach also that the 'rule of faith' (*analogia fidei*), according to which the Holy Scriptures are to be understood, are the clear passages of the *Scriptures themselves* which set forth the individual doctrines." Thereupon it appeals to Ap XXVII 60. The terms "rule of faith" and *analogia fidei*, however, do not occur at this place in the Apology or anywhere else in the Symbols.

Again Tractatus 70 is cited in par. 244 to demonstrate that "ordination is not a divine but a commendable ecclesiastical ordinance." Is this passage in its context

of Ap I 2 in par. 214. — The quotation attributed to Martin Luther in par. 252 actually reproduces the counsel of Johann von Staupitz (WA 43, 461, 12-13).

sufficient to prove this assertion, and does it explicitly say that the ordination itself was merely a human ordinance? In this particular section the Smalcald Articles merely call attention to the fact that at some time in the past ordination differed in two points from the 16th-century Western practice. First, instead of having the pope choose and/or confirm a bishop or pastor, the people elected him, and a bishop of the same or a neighboring diocese ordained him. The latter's action served to ratify the choice of the people. Second, ordination was a simple procedure in the primitive church and consisted only in a laying on of hands by the ordaining bishop; the proliferation of ceremonies that had made ordination a two-hour rite in the 16th century did not begin until the era of Pseudo-Dionysius (now dated A.D. 500). Furthermore, ought not Tractatus 70 be read in conjunction with Tractatus 65 and 72, which declare that the choosing of pastors and other ministers and their ordination by available clergymen are the prerogative of the church by divine right (*iure divino*)?

B

In view of the commitment of the authors of *A Brief Statement* to the Symbols contradictions between the two documents are not to be expected. There are at most occasional differences in emphasis or in terminology, as the following selected instances will show.

When par. 218 declares that "the eternal Son of God was made man by assuming... a human nature like unto ours, yet without sin," it departs from the Symbols at a point where they follow the ancient church. In the thought and language of the era which devised the basic Christological

formulations, our Lord assumed not "a human nature" like, yet by that token separate from, our human nature, but "human nature" (*natura humana, humanitas*), that is, the very nature that is present in us, and that makes us human beings (Athenasian Creed 33; AC III 1 Latin; Ap III; FC SD VIII 6, 7).

In rejecting the error that good works precede faith and that the Law can produce them, par. 230 declares "that the only means by which we Christians can become rich in good works . . . is unceasingly to remember the grace of God." Does not this statement restrict the source of good works too exclusively to the subjective remembrance of God? The operation of the Holy Spirit certainly deserves mention in this connection as it is mentioned in FC Ep IV 15.

When par. 242 in Article 12 defines the public ministry as "the office by which the Word of God is preached and the sacraments are administered by order and in the name of a Christian congregation," should not *A Brief Statement* with the Symbols also stress the point that the clergy function not only in the name of men but primarily in the name of Christ (Ap VII 47)? This accent is present at best by implication in *A Brief Statement* when par. 243 states: "It is the duty of Christians to yield unconditional obedience to the office of the ministry whenever and as long as the minister proclaims to them the Word of God." The distinction which Ap XXVIII 13 makes between the *potestas ordinis* and the *potestas iurisdictionis* may be useful in this connection.

C

We now need to ask: Does *A Brief Statement* contain emphases which are not

found in the Lutheran Symbols? In answering this question we must again recognize that in addressing itself to the particular theological issues of late 19th-century and early 20th-century German and American Christianity, *A Brief Statement* could not appeal to the Symbols for specific mention of these problems in support of positions which it sets forth.

Thus, while the Symbols teach that the prophetic and apostolic Scriptures are in all their parts God's Word, the technical term "verbal inspiration" (par. 211) is not in the vocabulary of the Symbols.⁶ Again, while the argument from silence is notably precarious, still the reticence of the Symbols regarding the statements of Scripture on "historical, geographical, and secular matters" (in an age when scientific questions were already warmly debated) may give us cause to ask whether all the accents of paragraphs 211, 215, and 216—such as the view that human beings in the state of integrity "had a truly scientific knowledge of nature"—really belong to the essential substance of the church's confession.

In the polemic of par. 233 against the doctrine that "the grace and the Spirit of God are communicated not through the external means ordained by Him but by an *immediate* [ital. original] operation of grace," the phrase "infused grace" (quotation marks original) can be understood only if its "fictitious" and proper use are defined as done in Franz Pieper's *Christliche Dogmatik* (St. Louis: Concordia Publishing House, 1917—24), I, 27; II, 8 ff.

⁶ The Symbols make very restricted use of the prooftexts which our dogmatic tradition conventionally cites for the inspiration of the Sacred Scriptures. John 10:35 is not explicitly quoted at all.

Par. 258 states: "As to the Antichrist *we teach* [ital. added] that the prophecies concerning the Antichrist, 2 Thess. 2:3-12; 1 John 2:18, have been fulfilled in the Pope of Rome and his dominion." In citing Tractatus 39—41 and SA-II IV 10 in support of this teaching, the Symbols, it may be noted, do not appeal to 1 John 2:18 in this connection. Furthermore, the application of Scripture passages to the papacy as the basis of what "we teach" seems to have become the Sacred Scriptures' own explicit identification of the papacy as the Antichrist, since par. 259 insists that "the doctrine . . . of Antichrist" (presumably as defined in the preceding paragraph) is "clearly defined in Scripture."

D

With reference to our last question: Does *A Brief Statement* omit significant emphases of the Symbols in its treatment of the respective issue? we must observe that an 8,000-word document, like *A Brief Statement*, cannot, even with its restricted scope, be expected to be as comprehensive in its treatment of a subject as a quarter-of-a-million-word document, like the *Book of Concord*, can afford to be. Nevertheless some regrettably omitted emphases, of which the items now to be cited are examples, can be catalogued.

Formally par. 220 of *A Brief Statement* appears to use the term *conversion* in a narrower way than the Symbols do. In the latter, conversion may include "a change, new motions and movements in the intellect, will, and heart" as well as "good, spiritual thoughts, having Christian purpose and diligence, [and] fighting against the flesh" (FC SD II 70). In *A Brief Statement* conversion is defined as, and re-

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Southeastern District Resolution

WHEREAS, the adoption of Resolution 9 by the San Francisco Convention of Synod has resulted in grievous disturbances to the Church as great as any that it was intended to remove, and

WHEREAS, the resolution as it stands is being considered as extending and altering the Confessional Standard as contained in the Book of Concord of 1580, which all pastors, teachers and professors of Synod are, by their ordination and installation, committed to uphold, therefore

BE IT RESOLVED, that we express our appreciation of the fact that the Praesidium of Synod, through a special committee, is restudying Resolution 9, and its effect on the Church, and be it further

RESOLVED, that we pray the guidance of the Holy Spirit upon those appointed to study this matter, in order that the disturbance and misunderstanding created by the aforementioned resolution might be removed, and be it further

RESOLVED, that we state it to be our firm belief that Resolution 9 ought to be rescinded in order to maintain the confessional standard as set forth in Article II of Synod's Constitution, and be it further

RESOLVED, that we hereby memorialize the Lutheran Church-Missouri Synod to rescind Resolution 9 at its next convention.

English District Resolution

WHEREAS, The English District has resolved (Proceedings 32d Convention 1960, Milwaukee, p. 130) to reaffirm its adherence to the confessional standard set forth in Article II of Synod's constitution; and

WHEREAS, The English District has resolved (Proceedings 32d Convention 1960, p. 139) to memorialize the 1962 Convention of Synod to declare Resolution 9 unconstitutional; and

WHEREAS, Membership in The Lutheran Church-Missouri Synod is based on the confessional standard set forth in Article II of Synod's constitution, congregations and individuals having joined with the assurance that this alone is indeed our confessional standard (Article VI, 1); and

WHEREAS, Contemporary documents which are regarded as explanations of the confessions become additional confessions when such documents are given binding character; and

WHEREAS, Resolution 9 circumvents constitutional procedure as outlined in Article XIV and in effect amends Article II by requiring pastors, teachers and professors to be held to teach and act according to majority-approved doctrinal statements which are not mentioned in Article II; and

WHEREAS, Synod, being an advisory body, has no right to impose on member congregations through the clergy, confessional standards other than those specifically mentioned in Article II; and

WHEREAS, Sections B and C of Resolution 9 are contrary to the policy of Synod which give responsibility for doctrinal matters to both congregations and clergy, because they require compliance on the part of pastors, teachers and professors, but omit reference to congregations; and

WHEREAS, There are a number of theological problems which are disturbing the Synod and are being discussed among us with great concern; and

WHEREAS, The present size and rapid growth of the Synod make difficult the discussion and resolution of many of these problems; and

WHEREAS, We are called in our day, as were our fathers in theirs, to "witness a good confession" (I Timothy 6:13);

THEREFORE BE IT RESOLVED:

- A. That the 1962 Convention of Synod declare Resolution 9 unconstitutional.
- B. That Synod reaffirm its adherence to Article II of its Constitution.
- C. That free and open doctrinal conferences involving both pastors and laity, such as made our church strong in the early years, be urged.
- D. That Synod through its College of Presidents, elect a commission of eleven members of clergy and laity with broad representation to study the theological and practical problems which are disturbing Synod, said commission to submit a preview report to each congregation in Synod by June 1964, and to report to the 1965 convention of Synod with recommendations deemed advisable, to the end that purity, peace and unity of Synod be preserved and true confession of biblical truths be assured.

Atlantic District Resolution

WHEREAS, Resolution No. 9 of Committee No. 3, adopted at the San Francisco Convention of Synod (Proceedings, page 191) has failed in its purpose of being a unifying factor in Synod and instead has proven divisive; and

WHEREAS, Membership in the Lutheran Church-Missouri Synod is based on the confessional standard set forth in Article II of Synod's constitution, congregations and individuals having joined with the assurance that this alone is indeed our confessional standard (Article VI, 1); and

WHEREAS, Contemporary documents which are regarded as explanations of the Confessions become additional Confessions when such documents are given binding character; and

WHEREAS, Resolution No. 9 circumvents constitutional procedure as outlined in Article XIV and in effect amends Article II by requiring pastors, teachers and professors to be held to teach and act according to majority-approved doctrinal statements which are not mentioned in Article II; and

WHEREAS, Unanimity and agreement in doctrine cannot be achieved or maintained by means of resolutions, but only through the submission to the clear teachings of Scripture; therefore be it

RESOLVED, That we request the 1962 Convention of Synod to declare Resolution No. 9 unconstitutional in that it amends Article II, contrary to the procedures set forth in Article XIV of Synod's constitution; and be it further

RESOLVED, That we, assembled in convention in Bronxville, New York, June 25-28, 1961, reaffirm our adherence to Article II of Synod's constitution; and be it finally

RESOLVED, That we request the Synod through its College of Presidents, to elect a commission of eleven members of clergy and laity with broad theological representation to study the theological and practical problems which are disturbing Synod, said commission to submit a preview report to each congregation of Synod by January 1964, and to report to the 1965 convention of Synod with recommendations deemed advisable, to the end that purity, peace and unity of Synod be preserved and true confession of Biblical truths be assured.

Pastoral Group Opposes Resolution Nine Action

A "Declaration of Obedience and Freedom" opposing any action which would give the "Brief Statement" and the "Common Confession I & II" confessional status and force has been forwarded to the Missouri Synod's officials by the Queens-Long Island Pastoral Conference for consideration at Synod's Cleveland convention this summer.

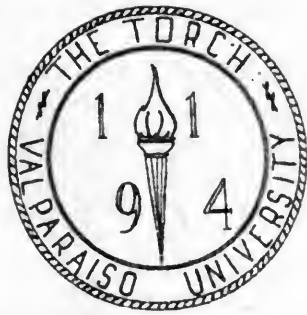
The declaration states, "We intend to request an amendment to Resolution 9 (1959 Synodical convention) which would give the articles confessional status. The declaration called attention to the disturbance which the resolution created and also to the fact that three Synodical district conventions have declared the resolution unacceptable and ask its repeal."

"Since the 'Common Confession' is 'not to be regarded or employed as a functioning basic document toward the establishment of altar and pulpit fellowship with other church bodies' (Synodical convention proceedings, 1956, p. 505), it is clearly impossible to regard it as having confessional force," the declaration states.

Citing a series of articles by Dr. Carl S. Meyer, director of graduate studies at Concordia Seminary, St. Louis, in the Concordia Theological Monthly, the conference explains, "We agree entirely with the sense of Prof. Meyer's articles that 'A Brief Statement' deals with the questions and problems of its day, not ours, and that it was never intended to have confessional status and force."

The pastoral conference noted "with dismay" that Dr. John W. Behnken, Synod president, announced at the 1961 Fiscal Con-

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Bishop to Address Wednesday Chapel

Leader of South African church opposition to the Apartheid policy, the Rt. Rev. Richard Ambrose Reeves will speak at Chapel Wednesday at 11:40 and at 7:30 p.m.

Conducting a personal investigation of the Sharpeville massacre in March, 1960, he forced an official inquiry into the police ac-



Bishop Reeves

tion against 253 unarmed men, women, and children, 67 of whom died.

Subsequently, he left Africa to avoid arrest. Two days after his return to Johannesburg in September, 1960, he was forcibly deported by the South African government and went to his native England. He is now without a See.

His recently published book, "Shooting at Sharpeville: The

Agony of South Africa," had been widely read for its factual and pictorial account of the police action against a peacefully assembled group of black Africans.

Speaking for the Anglican Church of South Africa in its defiance of legislation requiring segregation in churches, Rev. Reeves calls the law "an affront to the Christian conscience."

Bishop Reeves, educated at Cambridge university and at General Theological seminary in New York City, became active in the Student Christian movement in the late 1920's and was in Geneva, Switzerland, from 1935 to 1937 as secretary of the World Student Christian federation.

In 1948 he was named an Episcopal delegate to the first assembly of the World Council of Churches in Amsterdam and elected bishop of Johannesburg in 1949.

He was in the United States in November, 1960, where he was principal speaker at the American House of Bishops meeting at Dallas.

Pres. O. P. Kretzmann joined groups throughout the nation to request that Rev. Reeves return on a speaking tour in the United States. His current tour, April 8 to May 16, is sponsored by the Anglican Church of England.

He will autograph copies of his book in the bookstore Wednesday at 4:30 p.m.

Bishop Reeves Views Problems of So. Africa

By Ted Steege

"The wind of change blowing through Africa is now a hurricane; colonialism is rapidly coming to an end." With this statement Rt. Rev. Ambrose Reeves, former Anglican Bishop of Johannesburg opened his University Memorial Chapel address on the South African situation last Wednesday.

Withdrawal of the Union of South Africa from the British Commonwealth heightens public interest in author Reeves' current U.S. visit. His recently published book, *Shooting at Sharpeville: The Agony of South Africa*, describes the March, 1960, police massacre of peacefully assembled black Africans at Sharpeville, South Africa.

"It is difficult to believe," stated the 61-year-old prelate, "that 200 million Africans will peacefully watch millions of their brothers suffer." Shortly after the Sharpeville massacre, the bishop forced an official inquiry into the wounding of 253 unarmed men, women, and children, of whom 67 died.

His subsequent deportation from South Africa was merely another step along a lengthy path of protest against the South African government of Prime Minister Verwoerd and its policy of apartheid, complete segregation of the non-white peoples of the nation from the Dutch, Afrikaners and English.

Lecturer Reeves said he rebelled against apartheid, "not as a political or economic policy, but as heresy. The Church denies its own mission when it refuses to join the struggle against racial atrocities," he stated.

The 1,500,000 colored, 500,000 Indians, 11,000,000 Zulus and 3,000,000 whites in the country create constant many-sided tensions, so much so that Bishop Reeves considers the nation "a microcosm of world civilization."

Physical struggles are kept to a minimum, largely because of the non-violence policy pursued by the many Islamic followers of Mahatma Gandhi who inhabit the land.

Ghandi, who came to Africa to defend the legal rights of Indian sugar plantation workers, devel-

oped his doctrine of passive resistance while living in South Africa. Thousands of South Africans still follow his teachings.

"We cannot expect the non-violence policy to last much longer," warned the Bishop.

Verwoerd's method of relieving the tensions seems simple—keep the factions apart. But Bishop Reeves believes that separating South Africa's racial groups would be like "unscrambling a bowl of scrambled eggs."

The basic lesson South Africa must learn is the same all nations must learn—how to live together. But, reveals the bishop, "There is no colored problem in South Africa—only a white problem."

"The situation in that nation is entirely novel: the Union of South Africa is the only country in which the government pledged entirely to uphold complete segregation," he observed.

Recipient of an M.A. degree from Cambridge University in 1943 and an S.T.D. from General Theological seminary in New York City, Bishop Reeves was ordained to the priesthood of the Anglican church in 1947.

Since then he has been deeply involved in the ecumenical movement and the Christian youth movement, as well as with the struggle against racial segregation.

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Nygren's Convocation Address Recalls Lutherans to Gospel

By Ted Steege

"The Significance of Luther's Theology Today" was the title of Bishop Anders Nygren's convocation address in Valparaiso Memorial Chapel Tuesday morning. The world-renowned bishop of Lund, Sweden, first president of the Lutheran World Federation, related his views on the secularization of the world's churches since the time of Luther and its effect on the preaching of the Gospel.

"Most religions today ask what man must do rather than what God has done for man," commented Bishop Nygren. "The essential element of Christianity is that God in Christ reconciled the world to Himself."

The bishop stated that Luther's Reformation "recovered the true Gospel—but this can be an empty statement unless we explain the answer to the question 'What is the Gospel?'"

Eros and Agape

The Gospel, says Nygren, noted author of *Eros and Agape* and *Commentary on the Romans*, is a message of the good news of just how God "reconciled the world to

Him in Christ." When churches cease to preach this message and concentrate on man's fulfillment of the law, they cease to preach the true Gospel.

The law still remains, he stated, to govern men's actions on earth, but God, by grace through faith, "creates a new world, without sin—but we must remember that this is God's action, not man's."

Quoting St. Augustine's injunction to "Love, and do what ye will," the theologian stressed that the work of the Gospel isn't accomplished when a sinner robes himself in holiness and presents himself sinless before God, but when a sinner "trusts in what God has accomplished in him."

Immediate legal perfection on earth is not to be expected, stressed the bishop; the eschatological aspect of Christianity must be remembered. As God speaks to His people through the Gospel, he brings the world closer to the day when He shall return to establish "the new world, without sin."

"The Call"

Expanding on the "concept of the call," Bishop Nygren pointed out that God "doesn't call men out of the world, but sends them out into the world."

The main weakness of the Lutheran church today is often thought of as passivity, he men-



Bishop Andres Nygren

tioned. Through the centuries since the Reformation, the constant growth of secularism has divided the church and caused this passivity. But Luther's theology is anything but passive in nature. The goal of Luther was, and is, "to shape human life in accord with God's plan," he concluded.

The Valparaiso LIGHTER

THE CAMPUS CONSCIENCE--

from the diary of SUSAN WORMLEY

Dear Diary,

Well, dear diary, it's finally happened — I mean that I am leaving Valpo. I wish that I could say that I am graduating with a diploma but that isn't true and if I said it it would be a lie and lying is a sin. No, my father is taking me out for the good of my immortal soul and for this I am very grateful to him as he is a saint — in the protestant sense. There are two reasons why my father is removing me from Valpo and both have to do with my soul but one reason is because of Valpo and its sinfulness and the other reason is because I and my father have a call from the Lord like Paul and a lot of other people in the Bible. I'll tell about the first reason first as it's hard for me to talk about because it causes me a lot of pain and prayer.

My father says that the things Valpo makes you do here so that you can graduate are bad and are the working of the Devil and all his band plain as day. I have to say that I agree with him because even though I am innocent and "worketh to put away evil" as the Bible says, I have seen the Devil at Valpo. In fact, everywhere I look I see the Devil and I think he follows me around. I say "get thee behind me Satan" about fifty times a day but it doesn't do any good. My father saw the Devil at work in the graduation requirements that say you have to study science that teaches evolution and other evil things like reproduction which aren't fit for an innocent young girl's ears. You have to take gym courses in which pure girls are forced to dress indecently in gym outfits and cause men to lust after them. You have to take religion courses which would be wonderful if they taught the true religion but the religion teachers here are Romanizers and fuzzy-headed liberals who try to confuse you and turn you from the True Light. And then they make you read dirty plays with swearing like *Death of a Salesman*. All of the departments make you read dirty plays and books. And the library has books by Catholics and Communists that you can't help seeing when you go in there. For all these things and a lot of others that are too bad to write in print, even in a diary, my father is taking me from this den of iniquity.

I said before that we have a call from God and I want to tell you about it. To

start at the beginning. My father is a member of the John Birch Society and he had always thought that he would make hunting Communists his Life Work. He's done real well, too, because now he knows that all the people who run Valpo are Communists and also a lot of other people like Albert Schweitzer and Norman Vincent Peale (I was sorry to hear about him) and Ogden Nash. It's just terrible dear diary. Well anyway, last month he got this call from Heaven and the voice said "Wilfred, Wilfred, go to Africa, go to Africa and take Susan with you." So we are going to Africa as missionaries to the black people. My father says that the black man must be kept down — he's not meant to rule, the white man is, and the sooner he finds out this truth the better for his soul. So we are going to Africa to save the Black Man's soul. We will tell him that he shouldn't rise up and rule himself because if God wanted him to do this He would have made him white. My father wants to keep the black men in their place and he says that they will be happier this way. The Union of South Africa is the place where they have the right idea. The white man rules and the black man stays in his place and everyone is very happy and there is no trouble there. This is going to be our great missionary journey and maybe we'll be as famous as Paul. When we're finished in Africa we're coming back to the United States and be missionaries here too and maybe we can stop all of these evil sit-down strikes and things there. My father says that the world must remain safe and sane for a white man to live in it and then we'll please the Lord.

A secret. My father is going to be President of Valpo in ten years and in twenty years he will be president of the United States. Isn't that wonderful dear diary! Then the world will be safe for Christians to live in it and all the rest of the people who are wicked will be put in prisons. The first thing my father will do is to build 500 prisons for all those who don't agree with him because he is a man of God.

Good night dear diary. My father is writing a serial for the Confessional Lutheran about our African adventures and I'll be sure to keep you informed.

Love,
Susan W.



Letter to the Editor

Dear Editor:

I hope that now that you have opened up for discussion Dr. Krekeler's review of the book edited by Dr. Zimmerman you will allow me to comment on Dr. Zimmerman's recent letter.

It seems to me that far from having answered Dr. Krekeler's criticisms, the very arguments Dr. Zimmerman uses only confirm Dr. Krekeler's views. My main purpose is to point out an unnecessary and unwarranted confusion introduced into the argument by use of "theory" in a double sense, both denoting a body of fact on which the theory, properly speaking, of evolution is based, and the mechanisms in question. Before, however, going into this, I should like to deal very briefly with some of the theological arguments put forward.

Dr. Zimmerman quite rightly points out that Dr. Krekeler's position is contrary to the views expressed in the Brief Statement and, possibly, to some of the resolutions of the San Francisco Convention. But surely both the Brief Statement and the resolutions of the San Francisco Convention are open to discussion and we cannot use these documents as infallible sources of doctrine on the same level with Scripture, or even the Confessions. Dr. Zimmerman, in referring to the Confessions, is indeed careful enough to point out that they do not deal with evolution as such. Nevertheless, he tries to show that the Formula of Concord and the Smalcald Articles implicitly condemn the scientific theory of evolution. I think this is clearly an inadmissible argument. We cannot put thoughts that could not have occurred to people who lived three or four hundred years ago into their minds. The Confessional documents are concerned with the theological doctrine of creation and of original sin. Naturally they quote Scripture to establish a theological point but to use them in the present context would be to stretch a point too far.

I think it is also very instructive how Dr. Zimmerman not only sets the official documents of the Missouri Synod on the level of Scripture, but, in a way, it seems, also his own views and those of his colleagues. For instance, to his mind the fact that certain Old Testament passages are quoted in the New Testament implies that these passages have a historical or, what he prefers to call, a literal meaning. He asks the question: "was St. Paul wrong in his literal interpretation of Genesis 2:21-23: 1-2?" It doesn't occur to him that the question need not be asked at all since all that the Apostle does is to bring out the true theological meaning of these O.T. passages regardless of their literal, allegorical, historical, or what have you, character.

Dr. Zimmerman quotes Dr. Surburg in saying that "many Roman Catholic and Protestant scholars, while rejecting the basic assumptions of atheistic evolution, nevertheless are willing to accept the theory of the origin of man as set forth by atheistic evolutionists." He goes on to say that these scholars regard the Genesis account as an inspired and theologically true account. One could fairly conclude that many orthodox Christians find it not inconsistent with their theological beliefs to adopt now current scientific views. However, Dr. Zimmerman rejects this possibility. It should be clear from the foregoing that here we have an issue on which honest, devout, Christians do disagree, and that for some the rejection of scientific conclusions regarding evolution is not a necessity; it is equally important to realize that certain conclusions from Scripture depend on assumptions, made by the interpreter, which cannot be validated from Scripture itself.

The main point, however, I should like to discuss is Dr. Zimmerman's answer to Dr. Krekeler's charge that "half-truths are spoken" in the book under review, and that "quotations are taken from the context of books that present the contrary views" and that there has been misrepresentation. Unfortunately, Dr. Zimmerman's reply furnishes another proof of these charges. I am sure he does this unintentionally but at least this should cast serious doubt on his method of debating.

In replying to Dr. Krekeler, Dr. Zimmerman mentions two issues. One is the question of parallel mutations. The other is the question, whether even all scientists agree on evolution. Let me take up the second first. To prove his point he quotes from an article by Dr. Everett C. Olson published in *Evolution After Darwin*, Vol. 1, University of Chicago Press, 1960. As quoted by Dr. Zimmerman one indeed gets the impression that Dr. Olson says there are many scientists who question the

theory of evolution. In the same chapter from which Dr. Zimmerman quotes, Dr. Olson states (p. 526): "Organic evolution can be defined simply and loosely as the changes in organisms through successive generations in time. Then it can hardly be questioned, that within our understanding of earth and its life, evolution has occurred. In this sense it must be considered reality." Olson also states on the same page that "the existence of a variety of interpretations has led to misunderstandings among biologists, and even to conclusions among non-biologists, that there are many students of organisms who seriously question the theory of evolution. Somehow mechanism and process seem to have become confused. Organic evolution — the process of orderly change of successive generations through time — does occur and apparently has occurred for the total period of life on earth. There can be many theories of *how* (italics in the original) it occurred, each of which may explain part of all that has been observed, and these theories may be in complete conflict without invalidating the basic fact of evolution." I think anybody who reads Dr. Zimmerman's quotation will agree that the impression one gets from it is indeed quite different from that which one would obtain if one considered Dr. Olson's statement in its broader context. Clearly the point is this: when Dr. Zimmerman and his colleagues question evolution they wish to maintain 6-day creation. What some scientists worry about is this: *how*, by what mechanism, did evolution, that is the gradual emerging of various species, over millions of years, take place. It will not do to confuse the two problems.

The second issue concerns parallel mutations. Interested readers should look up the book and Dr. Krekeler's criticism. Here I should only like to point out that Dr. Zimmerman merely reasserts what Dr. Krekeler has criticized on the ground that parallel mutations are usually considered by biologists as evidence for descent from a common ancestor. In fact, in the case of the ruby-eyed *Drosophila* discussed in the review and in the reply to the review, I doubt whether even Dr. Zimmerman and Dr. Klotz would question the fact that the two *Drosophila* species did indeed have a common ancestor. It is difficult to see why Dr. Zimmerman has to make the obvious and irrelevant statement that albino human, albino deer, albino rat need not have had a common ancestor.

Dr. Zimmerman and his colleagues are willing to admit that some changes have occurred, that species are not fixed; they are even willing to allow for changes within the biblical "kinds"; yet, they fail to see that the superposition of these variations results in something that is undistinguishable from the biologist's evolution.

The last paragraph of Dr. Zimmerman's letter further confuses the issue by bringing in what he calls scientism and materialism and the question of miracles. Evolution deals with the working of the laws of nature, while miracles are outside the laws of nature and are direct manifestations of the power of God. It is unfortunate that he tries to create the impression that those who accept evolution as a scientific view cannot believe in miracles either. Reading of C. S. Lewis' book on miracles would clear up some of the difficulties Dr. Zimmerman has in this respect.

In conclusion I should like to end with a plea for an objective and charitable discussion of the problem arising out of tensions between science and religion.

Personally, I think that the book edited by Dr. Zimmerman has many valuable features, particularly those sections that deal with the *unjustified* extensions of the biological theory of evolution to moral, social, religious problems. Indeed, these problems deserve further careful discussion. If the issues are theological, they should be argued theologically; if they are scientific they have to be thrashed out in the way scientific disputes are settled. We cannot mix these two arguments, and we certainly cannot hope to settle either theology or science by appealing to emotions rather than to facts of revelation or of nature.

John Gergely, M.D., Ph.D.

Massachusetts General Hospital and
Harvard Medical School.
Boston, Massachusetts

VALPARAISO UNIVERSITY
VALPARAISO, INDIANA

DEPARTMENT of BIOLOGY

February 28, 1965

Dear

There has been no official conclusion to the debate which we have been conducting with Drs. Zimmerman and Klautz, nor has there been any kind of an official decision concerning the issues involved. And I suspect, moreover, that there will not be such anywhere in the near future.

Those of us directly involved in the debate in the Spessart, and other interested parties, have met several times in the last year to discuss the issues as intelligently and openly as possible. I think it's fair to say that we have reached an impasse. I doubt that we shall be able to convince them of the validity of our position and I don't anticipate their being able to prove to me that it is invalid. It has been made perfectly clear to all who have been involved, however, that some of us are of the conviction and are willing to fight for it that there is a position open to Lutheran Christians other than that which has been advocated by Drs. Zimmerman and Klautz, and which has whatever official status the Brief Statement can impart to it.

Very sincerely yours,

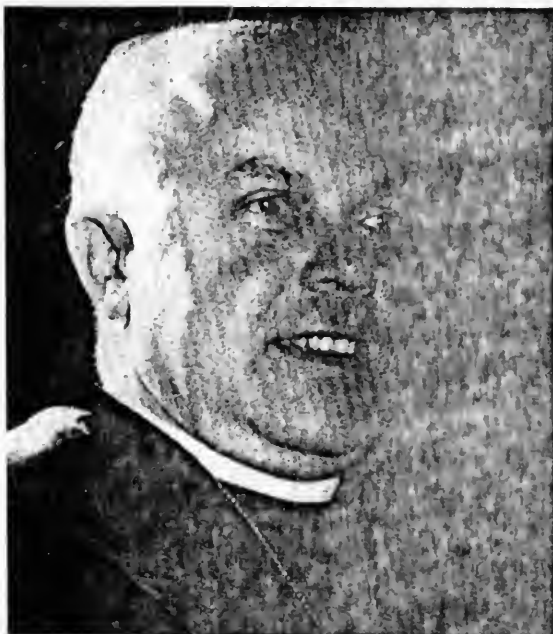
UNITED CHURCH HERALD

October 29, 1959

Carl H. Fosdick
Professor of Biology

BISHOP LILJE NAMED SEMINARY VISITING PROFESSOR

RNS



Bishop Johannes Lilje of Hannover, chairman of the United Evangelical Lutheran Church in Germany (VELKD), will serve as the Harry Emerson Fosdick Visiting Professor at Union Theological Seminary in New York City for one semester starting January 1960.

A former president of the Lutheran World Federation and a member of the World Council of Churches' Central Committee, Bishop Lilje has headed the Hannover regional church since 1947.

During World War II he was charged by the Nazis with high treason for expressing his Christian convictions and remained in prison under sentence of death for eight months until his liberation by American forces in 1945. He had come into conflict with the Hitler regime as early as 1933 while serving as general secretary of the Student Christian Movement in Germany. In 1935 he was appointed general secretary of the Lutheran World Convention.

As Fosdick professor at Union Seminary, Bishop Lilje will visit other seminaries and educational institutions throughout the United States. The professorship was established in 1953 by a gift from John D. Rockefeller III to honor Dr. Fosdick, minister emeritus of New York's Riverside Church.

November, 1961

NEXUS

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ana. Financed by donations.



- Professor Edward H. Schroeder

THE LORD / OUR LIFE

LORD TEACH US TO PRAY

"Pious Roman Catholics pray the entire Psalter once a week, Anglicans once a month, Lutherans almost never."

Why?

In public worship we tolerate the psalms. The synodical hymnal includes about one third of them. The Sunday introit and gradual preserve a snatch of them. In Walther League "vespers" we frequently recite one. Some of our favorite hymns are metrical retranslations of psalms, e.g., "A Mighty Fortress," Psalm 46.

But in private worship the Psalter is largely a closed book -- and perhaps in public worship, too, except that public forms take longer to change. Is the reduction of a whole psalm to one or two verses in the introit and gradual perhaps not our admitting that even in public worship the psalm is meaningless?

A common epigram calls to our attention that if you open your printed Bible right in the center you land in the Psalter. Although this point is a book-binder's accident, it can alert us to the centrality of the Psalter in another matter. The Psalter is the one book of the scrip-

tures which makes no bones about being the words of men. While other Biblical literature is God's Word to men, the Psalter constitutes men's words back to God. Whereas the other Biblical literature is intent on revealing to man how God feels about man, the Psalter expresses to God how man feels about God. The verb "feel" is purposely chosen here, for what we would call the Psalmist's psychic state and mental attitudes, his aches and pains, his pleasures and problems, his boredom and anger, his impatience and his envy -- in short, all that we normally include when we ask, "How do you feel?" -- all these are openly and unabashedly poured out in the texts of the Psalms.

But in the Psalter these feelings are not poured out to the counselor or to the dear friend. Instead they are all poured out to God. So the Psalter is a prayer-book, a collection of prayers which seems to have had only one limiting factor: Is it human? Are these prayers an expression of what men experience? Is this actually the way men "feel"? And not merely the pious man's experience is found in these prayers, but the experience of the impious, too. It is not as though the Psalm collector solicited prayers of unbelievers to get a well-rounded collection, but the pious man of God himself finds within him all the experience of the impious man, too. The very fact that the Psalmist can pour out his impiety to God is evidence of how he really feels about God, for without previous experience of God's favorable attitude toward him, the Psalmist would not dare to admit to God his unfaith and the vast variety of times and places wherein he gave vent to that unfaith.

The Psalter is also the Word of God in a way that many other Biblical books are not, at least not quite. For the Psalter becomes the Word of God in that God accepts these prayers and takes them to Himself, takes them to heart and thereby, they become God's property. But then God turns around and gives them back to us. Through His mysterious workings God saw to it that the Psalter got into the Old Testament. No one has yet discovered even shreds of important evidence to in-

dicate how this development actually happened. What "chances" (read: "grace of God") in history were responsible for the preservation of individual prayers, and the scrolls of collected prayers, and the "good memory" of some Israelite? What "synodical committee" finally decided to include this alien collection of words of men in a canon otherwise devoted exclusively to the Word of God?

Not only has God seen to it that the Psalter got into the Old Testament, but that the Old Testament got into the collected Christian scriptures (no small miracle itself), and finally that the scriptures of the Old and New Testament finally got down to us who live in these last days. St. Paul seems to have this "gracious transmission" of the Old Testament in mind when he says that "these things were written for our learning." The original prayer of a particular Psalm may have meant an infinite variety of things in the mind and mouth of the originator, and how his "inspiration" transpired is beyond our view; but God had it put down on parchment, not for the original author's sake, but for our sake.

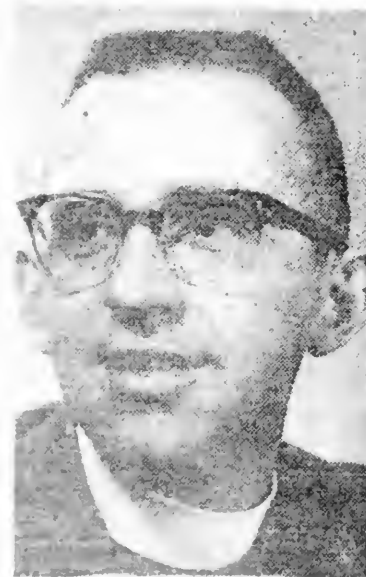
God has given the Psalter back to men, not back to the original authors, but back to us; and he says in effect: "Here is a collection of prayers which I have accepted. You go ahead and pray them. They are acceptable prayers. They fairly well run the gamut of everything you will 'feel' -- good, bad, and impassive -- if you, too, are still human. In fact, these prayers may well reveal to you for the first time some of the things that you do indeed feel even though you are unaware of it. You may be prone to read through one of the psalms and respond that it says nothing about you at all. This can be an honest reaction, although it may actually be telling you more about yourself than about the irrelevance of the prayer. For do you really know what you ought to be praying for? Do you really know what your genuine needs are? Unless you have progressed beyond the first twelve Christians, you, too, most likely need to be taught to pray 'Lord teach us to pray' is not only the first prayer the twelve disciples prayed, but is quite likely your first prayer, too, if you are a disciple."

Badger Lutheran 3/29/62 Church Careers, Topic

MILWAUKEE — Church Careers will be the topic at the Lutheran Campus council banquet on Sunday, April 1. The Lenten banquet will be followed by a Tenebrae vesper at Trinity church, N. 9th and Highland.

The evening will begin with a fellowship at 4:45 p.m., with the banquet at 5:30 and the Tenebrae vesper at 8:30 p.m.

Rev. Edward H. Schroeder of the religion department at Valparaiso university, Valparaiso, Ind., will be the guest speaker at the banquet.



REV. SCHROEDER

His topic will be "The Christian's Life as Calling."



A scene from "Black Nativity" depicting the Magi presenting their gifts to the Christ-child.

-- Photo by Schmidt

Intriguing 'Black Nativity' Expresses Enthusiastic Religious Experience

By Rich Hartman

The religious music of Christmas takes many different forms. From the Carolers on the street to the Church Choir singing Handel's "Ha'elujah Chorus"; we are familiar with most of them.

Another less familiar kind of Christmas music—that of the Negro Gospel songs—was presented last Sunday in the Black Nativity play at the Memorial Chapel.

The New York (off-Broadway) production drew a less-than-full house but this can be blamed, at least partly, on the weather.

Those who did brave the storm saw a fine presentation—though one that was admittedly unusual at Valpo. Negro Gospel music at times more resembles rock and roll than the church music we are used to.

The all-Negro cast consisted mainly of the singers, Marion Williams and the Stars of Faith, Professor Alex Bradford and the Bradford singers, and Princess Stewart.

The song-play, written by Langston Hughes, was continuous but

was divided into two main parts.

Good Tidings

The first part told the Christmas Story with songs and narration from the book of Luke. The roles of Joseph and the Virgin Mary were acted out in a ballet-like modern dance.

The songs ranged from gospel versions of traditional Christmas music like "Joy to the World" and "Tell it on the Mountain" to less familiar ones like the rousing "Christ is Born."

The second half of the program gave the story of salvation as presented in a modern-day gospel church. The Stars of Faith and the Bradford Singers took turns in singing of their faith through Negro Gospel songs.

Princess Stewart sang an especially moving version of "His Will Must be Done."

Rhythm Moves

The singers' voices were not exceptionally beautiful, but in Gospel singing it is more important to have a good sense of rhythm—something both the Stars of Faith and the Bradford Singers had.

The Bradford Singers in one of their numbers explained the reason for what seems to some people an irreverent quality in Negro gospel songs: "To me religion is a joyful thing and I'm going to shout about it."

The VALPARAISO TORCH

Published every Thursday during the school year, except during examination weeks and school recesses, by the Student Senate of Valparaiso University. Founded in 1914; entered as second class matter in the post office at Valparaiso, Indiana, in October, 1929. Subscription rates are \$4.00 per year. Editorial offices in Valparaiso Union, East Union Street, Valparaiso, Indiana. Telephone: HO 2-3610. Represented by National Advertising Service, Inc., 18 East 50th Street, New York, N.Y. Member: Associated Collegiate Press, Intercollegiate Press, Indiana Collegiate Press Association. User of The Valparaiso University News Service.

Churchwarming

It was with some fear and great anticipation that we attended "Black Nativity" last Sunday evening in the Chapel.

The simple facts that the production was written by a world renowned poet, had received excellent critical praise from New York critics, and had chosen Valparaiso's campus as its only performance outside New York City should have drawn the entire student body to the service. Unfortunately, these incidental qualifications have little effect on student taste and opinion.

We use the word "service" in the paragraph above deliberately. For what the cast of "Black Nativity" presented was, in its every aspect, a worship service, an opportunity to share in the religious life and experience of one of the major and vital segments of Christianity in America.

For us, it seemed a breakthrough. The fact that many forms of human culture, especially religious culture, can both sanctify and be sanctified by the place in which they appear (i.e., the Chapel) is in keeping with much of the theological thought on our campus. But the thought has yet to be put into widespread practice. Sunday was an instance of just such practice. And it was a warm and enriching experience.

We wish to express our gratitude to the cast of "Black Nativity" and to the people who brought this worship service in word and song to our Chapel. May this be the first of many such services of spiritual and cultural edification.

Government Prof Dastur a Native Of Bombay, India

Dr. Aloo Jehanbuz Dastur, visiting professor in the department of government, adds a rather distinctive accent to our university community.

Dr. Dastur is a charming woman who has spent most of her life in her native city Bombay, India. She was an undergraduate and a graduate student at the University of Bombay where she took her Ph.D. in sociology.

She is a member of the Indian Political Science association and has published several essays in the journal put out by this group. Since she has come to the U.S. she has joined the Association for Asian Studies and intends to be active in this organization during her tenure here.

In many respects Dr. Dastur's background is unusual and provocative to our often provincial campus. After graduating from high school she took part in the Indian nationalist movement which culminated in the formation of a republic modeled on the British parliamentary government.

February 16, 1961

THE TORCH

Page 9



Dr. Dastur

Her faith is in a prominent cult in Bombay called the Zoroastrians. This is an ancient religion named after Zoroaster, a prophet of ancient Persian civilization. The religion is based on simple nature worship with fire as the important symbol of purification.

A Fulbright-Whitney scholar sent Dr. Dastur on her first trip to "the New World" this year. Two years previously she and four other Indian students toured Yugoslavia studying the economic and political system there.

Dr. Dastur was offered the scholarship before this year, but she preferred to wait until she could view the activity of an election year. She lectured in the fall semester at the University of West Virginia and there witnessed her first snowfall.

Although she didn't know until late in December that she would be coming to Valpo, she is interested in the prospects which a private university can offer. Dr. Dastur is an interesting and fluent woman; an excellent selection for our first Fulbright lecturer.



campus commentary

MAY, 1961

Meanwhile, we are presenting some summer programs which we hope will attract many Lutherans. On August 14-18, 1961, we are offering a series of lectures by Dr. Otto A. Piper, famous New Testament scholar of Princeton Theological Seminary, under the general title, "Human Life in Biblical Sight." Some of us who are older recall that Dr. Piper lectured before the general Visitors Conference some years ago and made a profound impression upon those who heard him.

VU Consultant

Dr. John Conrad Seegers, former president of Muhlenberg College, Allentown, Pa., has assumed duties as visiting professor of education and consultant to the president at Valparaiso University. He is primarily concerned with teacher education and development of a graduate program at VU.

The Lutheran
Layman
April, 1962



POCONO CREST

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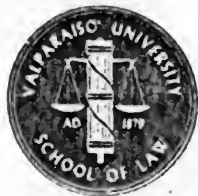
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DR. OTTO A. PIPER
"Human Life in Biblical Sight"
August 14-18, 1961

Professor of New Testament Literature and Exegesis at Princeton Theological Seminary, Princeton, N. J. Born in Lichte, Germany, in 1891, he had his theological training at the universities of Jena, Marburg, Paris, Munich and Goettingen, where he received his Th.D. degree in 1920. Exiled by Hitler, he spent four years in Great Britain. In 1937 he became visiting professor at Princeton Theological Seminary, where he occupies his present chair since 1941. He is the author of a number of books, among them *Die Grundlagen der evangelischen Ethik*, 2v. (1929-31), *Recent Developments in German Protestantism* (1934), *God in History* (1939), *The Christian Interpretation of Sex* (1941), *Die Geschlechter* (1953 - Dutch and French



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July 20, 1961

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Dear

DISTRICT PRESIDENTS' COMMITTEE:

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REV. W. D. OETTING

Your letter of July 12 reached this office today and I hasten to answer because the contents of your letter disturb me.

May I mention the following, subject to your further inquiry, and if necessary, investigation:

a. The publication "News and Views" is not an official publication of our Synod. In fact it is not even edited nor written by a Lutheran, but rather by a professional promoter, a Mr. Bunche, who is affiliated with the Baptist church.

b. We find that nearly every one of the matters pointed out as being "in error" or "contrary to the teachings of our church" are taken out of context, which as you well know, is a dangerous thing, a falsification, and a means of proving most anything. Such quotations taken out of context were applied principally against Valparaiso University.

c. The issue of "News and Views" to which you refer was reviewed and studied by officials of our Synod who found a total of 503 direct accusations against nearly everybody and every institution and agency within our Synod. Would you put any stock in such as this blanket accusation?

Finally, Mr. , if you and the members of your church, your pastor, or officials of your congregation are disturbed about a negative report on Valpo, yes even possibly its President, Dr. Kretzmann, I would suggest that you go directly to him through correspondence. This is also scriptural, according to Matthew 18. I know that you will receive the personal assurance that Valpo is not subject to such vicious attacks as have been perpetrated against it by certain individuals.

Ask yourself this question; would the President and the four Vice Presidents of our Synod, the Presidents of our two

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ASSOCIATE

"If we wish to attract more of our young people who seek training for the legal profession to Valparaiso, it is imperative that we remedy the present situation and provide adequate facilities."

Dr. J. W. Behnken

seminaries, and the chairmen on Synod's Committee on Doctrine, as well as all the 32 District Presidents and others endorse this campaign if Valpo was as wrong as "News and Views" would have its readers believe?

Let us rather build than destroy. Let us pray rather than condemn. Please present these thoughts to your congregation and for the sake of our only Lutheran Law School in America ask full participation in the program.

Most cordially,

W. F. Fenske
W. F. Fenske 55

WFF/sg
Enclosure

Spontaneous Expressions

Among those who were there to greet the players were Valparaiso students, faculty members, members of the administration, pastors from surrounding towns, as well as Valparaiso townsfolk. These are some of the voluntary, spontaneous expressions of those who witnessed the play:

"I was touched by it more than by any of the Christmas services I attended this year."

"When, at the finale of **Black Nativity**, the whole group of singers and players knelt in adoration of the Christchild, the solemnity of the scene sent a cold chill up and down my spine."

"Nothing in my Christmas observance impressed me as much as this did."

"I was moved by many of the songs, so that I wanted to sing out in chorus with them."

"I was impressed by the sincere reverence of all the players and singers."

"It was a never-to-be-forgotten experience."

"It was the best program that has ever been produced on the campus."

This is the unsolicited reaction of the local Ministerial Association: "The Valparaiso Ministerial Association wishes to express its appreciation to you and your organization for bringing to our city the recent production of **Black Nativity**. The men of our Association who saw it were very much impressed. Thank you for this fine contribution to the improvement of human relations."

The Valparaiso student publication, the **Torch**, said editorially: "It was a warm and rich experience. We wish to express our gratitude to the cast of **Black Nativity** and to the people who brought this . . . to our chapel. May this be the first of many such services of spiritual and cultural edification."

A Modest Reply

After receiving through the mails several expressions of concern about the presentation of Langston Hughes' "Black Nativity" on Valpo's campus, we welcome Pastor Schulze to our editorial page and thank him for the following intelligent reply.

Concerning the presentation of **Black Nativity** on the campus of Valparaiso University.

A number of Lutheran friends have made inquiry about the production on the Valparaiso campus of the Christmas play, **Black Nativity**. Since I was one of the sponsors of it, I shall try to explain to our friends who have inquired about the play what I know about it and its author.

The purpose of presenting **Black Nativity** on the campus was not that of a worship service, although the play had as its subject matter the story of the Nativity, just as Bach's **St. Matthew Passion** or Handel's **Messiah** have religious themes. The presentation of **Black Nativity**, however, as the presentation of Handel's and Bach's masterpieces by some civic group, had a cultural and aesthetic and for that reason educational purpose. It was not our intention in the presentation of **Black Nativity** to present a service of worship as such.

After the production of the play, about seventy-five persons came together to greet the members of the cast and to chat with them. Being there myself, I was able to hear the expressions of many as they talked with the players. And since it was known that I had some part in bringing **Black Nativity** to the campus, many of those who saw the play voluntarily gave me their personal reaction to it.

LWF's Role Like a Church German Theologian Says

The ultimate destiny of the Lutheran World Federation is to unite Lutheran churches everywhere in an ecclesiastical fellowship and to become "an organ of the one globe-circling Lutheran Church," a leading German theologian has declared.

It is an "ecclesiological anomaly," that the common organization of churches which confess the same doctrinal basis should be merely "a free association" of bodies that do not even accord pulpit and altar fellowship to each other, Prof. Peter Brunner of the University of Heidelberg asserted.

He said that although it is so defined in its constitution, nevertheless because of its "binding doctrinal basis" — also in the constitution — the federation "is constantly having to act as a church . . . and . . . make decisions which lie within the scope of ecclesiastical doctrinal decisions."

Moreover, "developments in the federation itself show that there are internal reasons why it must grow beyond itself," according to Dr. Brunner, who is a member of the LWF Commission on Theology. "The essential tasks which the world federation has set for itself by their very nature demand the action of a church."

The Heidelberg professor of systematic theology expressed his views on the federation as "an ecclesiological problem" in an article appearing in the LWF quarterly Lutheran World.

The federation, he stated, "can only develop forward spiritually in the direction of a genuine church which is composed of members and spans the globe."

Not a Vatican

He explained, however, that what he contemplated would not be "a Vatican church" and he was not even advocating that LWF member churches "must merge into one single entity. Of this, there can and should be no talk," Professor Brunner stressed.

He emphasized that "the one thing which fundamentally concerns me is that churches which mutually acknowledge that they have the same confessional obligation should not refuse one another pulpit and altar fellowship but should rather make a point of extending it to one another."

In one of several comments on Dr. Brunner's article published in the same issue, another member of the Commission on Theology, Prof. Regin Prenter of the University of Aarhus, Denmark, expressed agreement that "it becomes intolerable when Lutheran churches of the same confessional stand do not have full church fellowship."

But, he argued, if church fellowship requires manifestation in a central organization, a new and separate organ should be developed for that purpose while the LWF should be continued as a "free association of autonomous churches."

"I should like to warn as vehemently as possible," Dr. Prenter said, "against the 'remodeling' of the federation in the direction of a 'united' church or a preliminary phase thereto."

The chairman of the commission, Prof. Ernest Kinder of the University of Munster, Germany, also advised against "speaking of a 'globe-circling church' and of the LWF as its official organ."

He said that "even though our goal actually is to work toward church fellowship between all Lutheran churches, and even though the LWF serves this end, it should not be expressed in terms such as this, because they easily conjure up misleading conceptions of some kind of organizational super-church."

Several other contributors to comments expressed similar opinions, among them Dr. Paul C. Empe, executive director of the National Lutheran Council of the United States, and Dr. Edmund Schlink, director of the Ecumenical Institute of the University of Heidelberg.

In an introduction to the series of writings on the nature of the LWF, the Rev. Kurt Schmidt-Clausen, acting executive secretary of the federation, explained that they were contributions to a study ordered by the 1957 Assembly in Minneapolis.

Furthermore, he said, "a comparatively young institution such as the federation which is entrusted with far-reaching and responsible tasks in many areas of

the life of the Lutheran churches, must continually question and be questioned as to whether its activity is always a relevant expression of those principles which called it into being."

12/5/61

St. Louis Globe-Democrat

World Church Council Elects Central Panel

By Associated Press

NEW DELHI, INDIA.—The World Council of Churches elected Monday a 100-member central committee to guide the organization until the next general assembly six years hence.

The membership includes the following from the United States:

The Rev. Dr. Norman J. Baugher of Elgin, Ill., Church of the Brethren, United States of America; the Rev. Dr. Eugene Carson Blake of Philadelphia, United Presbyterian Church; the Rev. Dr. Alford Carleton of Boston, United Church of Christ; Bishop Francis G. Ensley of Des Moines, Methodist Church; the Rev. Dr. Franklin Clark Fry of New Rochelle, N. Y., United Lutheran Church; the Rev. Dr. Joseph H. Jackson of Chicago, National Baptist Convention.

Archbishop John of San Francisco, Russian Orthodox Greek Catholic Church of North America; Miss Frances H. Kapitzky of Strasburg, Ohio, United Church of Christ; Bishop Arthur Lichtenberger of New York, Protestant Episcopal Church; Bishop James K. Mathews of Boston, Methodist Church; the Rev. Dr. James A. Millard of Atlanta, Presbyterian Church in United States; J. Irwin Miller of Columbus, Ind., International Convention of Christian Churches (Disciples of Christ).

Bishop Reuben H. Mueller of Indianapolis, Evangelical United Brethren Church; Dr. Nathan M. Pusey of Cambridge, Mass.,

Protestant Episcopal Church; the Rev. Dr. Fredrik A. Schiotz of Minneapolis, The American Lutheran Church; Bishop Roy H. Short of Nashville, Methodist Church; the Rev. Dr. Kunnumpurath Mathew Simon of Hackensack, N. J., Syriac Orthodox Patriarchate of Antioch and all the West.

Bishop B. Julian Smith of Chicago, Christian Methodist Episcopal Church; the Rev. Dr. John Coventry Smith of New York, United Presbyterian Church; Mrs. Sadie Tillman of Lewisburg, Tenn., Methodist Church; the Rev. Dr. Edwin H. Tuller of New York, American Baptist Convention.

Why is Our Church Not Affiliated with the Lutheran World Federation?

(Rev. Cl. Hoopmann, D.D.)

Published by Request

In its confessional paragraph the constitution of the Lutheran World Federation states:

"The Lutheran World Federation acknowledges the Holy Scriptures of the Old and New Testaments as the only source and the infallible norm of all church doctrine and practice, and sees in the Confessions of the Lutheran Church, especially in the Unaltered Augsburg Confession and Luther's Catechism, a pure exposition of the Word of God."

If this paragraph is to be taken seriously only such Lutheran Churches as adhere faithfully to the Lutheran Confessions should be allowed to join the Federation and to remain in membership. What do we find, however? Churches which have departed from the practice of the Lutheran Church have been received into membership and are allowed to remain members. The Lutheran Church of Sweden has established intercommunion with the Anglican Church and admits Reformed people to its altars. The Church of Denmark has entered into fellowship with the Church of Scotland and has departed from the confessional principles of the Lutheran Church. In the Church of Norway the Minister of State for ecclesiastical affairs has decreed that everybody is free to accept or to reject the doctrine of eternal punishment. Only recently the Church of Pomerania, which belongs to the Prussian Union, was received into membership. In some of the Lutheran State Churches of Germany men are permitted to deny fundamental doctrines of Holy Writ, such as the Virgin Birth of our Lord, His atoning death, His bodily resurrection. Although most of these Churches have a large communicant membership, comparatively few members commune. There is much religious indifference. Most German Churches belong to the Evangelical Church in Germany known as the E.K.I.D., a unionistic body consisting of Lutheran, Reformed, and Union elements.

Most of these Churches also belong to the World Council of Churches which lists even the Quakers amongst its members. Some leading officials of the Lutheran World Federation have been taken from Churches which tolerate false doctrine and practice. Can we expect these men to reject all error and to confess the truth without fear or favour? I heard essays at Hanover that were not in full accord with the Lutheran Confessions. Voices were raised in opposition, but the essays were published without a word of correction.

World-wide Welfare Work Acknowledged

We are not blind to the fact that the Lutheran World Federation has helped many refugees and displaced persons. We are prepared to co-operate with the Federation, where it can be done without a violation of Biblical principals. We believe a Federation of Churches with clearly defined aims could serve a good purpose. The intersynodical committees are, therefore, working in favour of a revision of the Constitution of the L.W.F.

Whilst the Constitution remains as it is, however, and is not adhered to by member Churches, our Church could not become a member. We believe that by joining under such conditions we would become partakers of other people's sins.

We Dare Not Deny Our Lutheran Heritage

The situation is serious. The modern ecumenical movements are influencing many Churches. Many would like to get rid of all theological and organisational differences. They cannot see through the deceit of Satan. They forget that it is better to belong to a numerically smaller Church in which, by the grace of God, the Word of God is still proclaimed in its truth and purity, and the principles governing the administration of the Sacraments are faithfully observed, than to belong to a larger Church, or a Federation of Churches in which Biblical principles are denied.

Our Lutheran heritage is a glorious heritage. We dare not deny it, as it has been denied in many parts of the world. The truth when sacrificed, is hard to regain.

On the other hand, we must be on our guard not only against sinful unionism, but also against sinful separatism. We must always be willing to fellowship with those who are one with us in faith and practice. We must work for such unity. We must pray for it, as we confess with the Confessions of our Church: "We are on our part sincerely inclined and anxious to advance that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ."

RADIO CALENDAR

Dec.	4	2AY	11.00 a.m.	Rev. C. Appelt.
	4	5KA	1.45 p.m.	Mr. A. Rathjen.
	7	3BO	12.00 noon	Rev. S. Mibus.
	7	3BA	11.30 a.m.	Rev. H. Noack.
	10	3GL	9.00 a.m.	Rev. J. Paech.
	10	3SH	9.45 a.m.	Rev. M. Rudolph.
	11	3HA	11.00 a.m.	Rev. E. V. Kempe.
	11	5RM	11.00 a.m.	Rev. S. Schwarz.
	11	5KA	1.45 p.m.	Rev. A. Zweck.
	14	3BO	12.00 noon	Rev. S. Mibus.
	14	4SB	10.45 a.m.	Rev. A. E. Schirmer.
	17	3GL	9.00 a.m.	Rev. J. Paech.
	17	3SH	1.45 p.m.	Rev. M. Rudolph.
	18	5KA	1.45 p.m.	Rev. J. Juers.
	21	3BO	12.00 noon	Rev. S. Mibus.
	24	3GL	9.00 a.m.	Rev. J. Paech.
	24	3SH	9.45 a.m.	Rev. M. Rudolph.
	25	3NE	11.00 a.m.	Rev. T. Harms.
	28	3BO	12.00 noon	Rev. S. Mibus.
	28	4SB	10.45 a.m.	Rev. A. E. Schirmer.
	30	2CA	2.00 p.m.	Rev. T. Lutze.
	31	3GL	9.00 a.m.	Rev. J. Paech.
	31	3SH	9.45 a.m.	Rev. M. Rudolph.

ECUMENISM AND THE BIBLE

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By

DAVID HEDEGARD

9

Dr. theol.

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Singel 386, Amsterdam-C. The Netherlands.

the Birth of our Lord from a Virgin Mother and the Resur-
rection of His physical body from death and the tomb". But
he states, too, that the commission is divided in these matters
(cf. above, p. 91). In his introduction he also points out
that the commission at some points has expressed its con-
viction that various types of doctrine are permissible; and
at others it has "indicated a clear line beyond which any
doctrines or interpretation would seem to us not permissible"
(p. 3). But there is no indication that, according to the com-
mission, a denial of, for instance, the Biblical miracles would
not be permissible in the Church of England. Temple then
must have taken the position that a man might reject the
Biblical miracles and still be a minister in the Church of
England.

III

*Bishop G. Aulén, the Dogmatician of the Lundsian
Theology*

Bishop Gustaf Aulén (b. in 1879, professor at Lund in
1913, Bishop of Strengnes in 1933, emeritus in 1951) has
played a prominent part in the ecumenical movement. Re-
cently he pointed out that he has participated in this mo-
vement from its very beginning and was already present at
the important meeting at Geneva in 1920 (STK, 1952, p.
292). His name is very often found in the reports of the
great ecumenical conferences, and he has held the office of
a vice president of the Faith and Order executive committee
(*Edinburgh Report*, p. 373).

Aulén from his student days was strongly influenced by
Söderblom (cf. STK, 1939, p. 161f.), and this fact has left

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indelible imprint on this theology. This influence can easily be traced in his most important work, *The Faith of the Christian Church*, a handbook of dogmatics (first Swedish edition in 1923, English translation in 1948). This book shows that he follows Söderblom's view as regards "the continuous revelation" (p. 45), his conception of miracles (p. 101), and as regards the Virgin Birth (p. 222). Like Söderblom Aulén, then, teaches that the revelation is continuous, and like Söderblom he rejects miracles in the Biblical and classical sense of the word.

Although he carried through the intentions of Söderblom (and of another Swedish theologian, E. Billing) Aulén's theological views have been developed in an independent way. Together with Bishop A. Nygren he is the father of the "Lundensian theology". (But as we already remarked above, the term "Lundensian theology" is unfitting since there is also another theology at Lund than that represented by Aulén).

What is, according to Aulén, the task of Systematic Theology? This question is answered in the first paragraph of Aulén's book (ET, p. 3) which runs thus:

Systematic Theology has as its object of study the Christian faith. The intention of the discipline is to clarify the significance and meaning of the Christian faith with all the means at its disposal. The task is neither demonstrative nor normative, but analytical and critical. Its purpose is neither to furnish proofs for the faith nor to determine what "ought to be believed". Everything is concentrated on the attempt to *understand the faith* and to present the ideas and viewpoints of faith itself with the greatest possible clarity.

After having read this paragraph the question must be asked: What does Aulén mean by "Christian faith"? The

answer is given on p. 22 (ET): "[Faith] on the one hand... implies that man is subdued and dominated by God; on the other, that man turns toward and commits himself to God". Whence has Aulén derived this conception of faith? Evidently not from the Bible (cf. above, p. 16). The Bible nowhere states that faith "implies that man is subdued and dominated by God".

Further, the task of Systematic Theology, according to Aulén, is "to understand faith". Its purpose is neither "to furnish proofs for faith" nor "to determine 'what ought to be believed'". This means that Systematic Theology does not take up a position as regards the truth of the faith. It only has "to understand faith", "to clarify its ideas" and its "viewpoints". It only "analyzes faith as it actually exists" (p. 6). But it is not, according to Aulén, the business of Systematic Theology to decide whether these "ideas" and "viewpoints" are true.

How, then, should we know which "ideas" and "viewpoints" are Christian? Aulén answers this question in his chapter on "the validation of the content of the Christian faith" (p. 98ff., ET). He states that "the Christian conceptions of faith" could not be validated "on the basis of Biblicism" (p. 81). It is, thus, not sure that an "idea" is Christian on the ground that it is found in the Bible. Not even the words of Christ should be considered binding. One reason is that it is impossible to prove which parts of the teaching attributed to Christ in the Gospels are authentic. In the first Swedish edition of his book (p. 93) Aulén says:

It is not obvious that all Biblical ideas, or all ideas which according to the Gospels formed a part of the teaching of Christ, for instance the eschatological ideas about the speedy approachement of the end, should be considered as indissolubly connected with Christian belief. On the

other hand, it is not obvious either that ideas of faith which spring up in Christendom should be considered as having no Christian character only because they are not found in the Bible.

Hence it is doubtful whether our Lord Jesus Christ knew what is Christian doctrine. As examples of debateable parts of His teaching, some of His statements concerning the last things are mentioned. If Christ did not know for certain what Christian doctrine is, His apostles of course did not know either; and if we want to know what Christian doctrine is, we cannot, according to Aulén, obtain reliable answers from our Lord Jesus Christ and His apostles. Whom, then, should we ask? Evidently we have to ask Aulén, since he knows what "the faith of the Christian church" is.

Does that mean that Aulén considers himself such a great religious personality that by virtue of this fact he has such insight? No, by no means. He repudiates the theories of those who "attempt to transform the scientific discussion concerning the significance of faith into a discussion about the personal faith of the theological investigator" (p. 5, ET). This of course means that Aulén rejects the idea of *theologia regeneritorum* — that is, that a theologian must be born again. This idea has been very much stressed in earlier Lutheran theology, and in such connections reference has been made to 1 Cor. 2: 14: *But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.* But according to Aulén, nowadays an unregenerate theologian understands better than the Lord Himself what Christian doctrine is!

What then, according to Aulén, is the significance of Holy Scripture as regards the exposition of the Christian faith? On p. 90 (ET) he says that systematic theology must be

"dependant upon the continuous testimony of faith given throughout the ages", although the writings of the New Testament occupy a special place "since they constitute that part of the primitive tradition which has come down to us". But there is no question of any specific distinction between this "testimony of faith" and the "testimony of faith" which has been given later in the course of Christian history. There is, thus, no specific distinction between the words of Christ and the words of, for instance, Nathan Söderblom. For from Aulén's position, it must be thinkable that Söderblom too uttered things which may be called a "testimony of faith". In both cases there are "testimonies of faith", "utterances of faith".

But the Christian church has always known that there is a specific distinction between the statements of the Bible and the testimonies of faith that have been given in the course of the history of the church: the words of the Bible are infinitely more than "testimonies of faith", the words of the Bible contain *the revelation of God*. In the Bible we meet God's revelation, and revelation is concluded by coming into existence of the New Testament. God is still working. He continually communicates His spiritual gifts to us, but his *revelation* is concluded.

Aulén, however, has a conception of God's revelation different from that given in the Bible and embraced by the Christian church from the Apostolic age. Aulén teaches that the revelation continues. Christian faith sees clearly that the divine revelation is constantly in progress (p. 44) and cannot be localized in some portion of past history (p. 45).

What does Aulén teach about Jesus Christ? Since he accepts Söderblom's conception of miracles, he can have no room for the Virgin Birth. On p. 222 he quotes Söderblom's statement: "the miracle of His being was already present in

Mary's womb". Aulén adds: "This is in reality the religious meaning and content of the idea of the conception of Jesus without a human father, which besides other and quite different interpretations of the Gospel of John, meet us in primitive Christianity, especially in the Gospel of Matthew. This is analogous to ideas common in antiquity about the origin of famous persons".

Aulén calls the New Testament narrative of our Lord's birth an "idea". But the New Testament presents it as a *fact*: our Lord *was* born of a virgin. Further it is said that St. Matthew's narrative is "analogous to ideas common in antiquity about the origin of famous persons". If these words have any reasonable meaning, they must imply that Matthew's narrative is made up in accordance with ideas current in the ancient world. Further, Aulén says that the Gospel of John here gives "other and quite different interpretations". The Gospel of John, as everyone knows, opens with statements concerning Christ's eternal coexistence with the Father, and then it goes on to state that "the Word became flesh". Aulén seems to think that this conception contradicts Matthew's narrative. But it is evident that there is no contradiction here. Matthew, like the other Gospels, presents the Lord Jesus Christ as the eternal Son of God. In this respect Matthew and John agree. John states that the Word became flesh, and Matthew tells us how "the Word became flesh" — the Lord was born without a human father.

Aulén states too, that the New Testament contradicts itself as regards the Lord's resurrection. After having said that it is "entirely outside the sphere of systematic theology to make decisions in regard to those historical and exegetical questions which are connected with the resurrection faith of the first disciples", he continues:

Theology can state only that, according to the evidence,

different conceptions of the *how* of the resurrection took place were current in primitive Christianity. Sometimes it is asserted that the risen Christ appeared to His own in virtually the same form as in the days of his flesh, and at other times it is said that one body is buried in the earth and another, spiritual organism, arises (I Cor. 15). Paul does not conceive of a continued bodily existence of the same nature as the earthly (ib. p. 248, ET).

Here it should first be remarked that Aulén confuses what I Cor. 15 says about Christ's resurrection with the statements in this chapter concerning the resurrection of believers. Verses 3—19 deal with Christ's resurrection, and the apostle states that it took place on the third day (v. 4). This statement as well as what is said in vv. 5—7 about the risen Lord's appearances refers in fact to the Gospel narratives of the Lord's resurrection. And the Gospels not only state that the risen Lord "appeared to His own in virtually the same form as in the days of His flesh". They state too, that He appeared in the same body as in the days of His earthly life, although His body was now glorified. Since Paul refers to the Gospel narratives of our Lord's resurrection, it is impossible to establish any contradiction between Paul and the Gospels as regards the Lord's resurrection. Aulén seeks to create such a contradiction by confusing Paul's statements in I Cor. 15 concerning Christ's resurrection with that which he says in this same chapter about the resurrection of believers (vv. 20ff.). The reason for Aulén's maltreatment of this chapter is obviously that he wishes to leave it an open question whether Christ rose from the dead bodily. But to Paul it was no open question. On the contrary, he writes: "But now hath Christ been raised from the dead". If this be not true, there would be no Gospel and no salvation, for

the same apostle writes: "If Christ has not been raised, then is our preaching vain, your faith also is vain".

What does Aulén teach about the deity of Christ? On p. 212 he says:

The decisive element in the Christian confession of faith in Christ is stated in the simple and expressive word of Luther: "We find the heart and will of the Father in Christ". Therein lies His "unity of substance with the Father". The deed of Christ removes the veil and reveals the heart of God. Christ is "the effulgence of His glory and the very image of His substance" (Heb. 1:3). He is not identical with God, but He and the Father are "one" (John 10:30); one in will, in heart, in purpose, and in work...

The religious intention in the confession of faith in Christ is obscured as soon as something other than God's "disposition of heart" becomes essential, and as soon as the idea of a more or less "physical" unity of substance appears. Just as we do not know the "essence" of a man unless we know the disposition of his heart, will, personality, and character, so faith cannot adopt any other point of view in regard to the essence of God... God's essence is His loving will, not some obscure "substance" behind this will.

It should be pointed out that these statements imply a definite denial of the true deity of Christ. The Bible and the ancient creeds testify that Christ is truly God, an eternal divine Person. When from of old they spoke of His essential unity with the Father, the reference was to the Biblical truth that from eternity He existed as a divine Person. But Aulén has no room for this truth. To him, thus, Christ is only a man whose will is one with the Father's will.

The Biblical references which Aulén gives in this con-

nection, do not indeed refer to the subject he is dealing with. The commentaries on John's Gospel usually stress that the Arians falsely interpreted these words in the way now used by Aulén. The words clearly refer to "a unity of substance", not only to a unity of will. The Jews understood the words to mean a "unity of substance", since they wanted to stone Him for making Himself God (v. 33). — Aulén, too, refers to Heb. 1:3: Christ is "the effulgence of his (God's) glory and the very image of his substance". But these words by no means say that Christ is a man whose will is one with God's will; for in the preceding verse it says expressly that Christ is the Son of God, "through whom he also made the worlds". Thus He is set forth as being the Son who existed prior to the creation and, consequently, as eternal God.

In the passage quoted above, Aulén also refers to Luther. Does he really mean to say that according to Luther, Christ is only a man whose will and heart reflect God's will and heart? Everyone who is in the least acquainted with Luther's doctrine knows that to Luther Christ is eternal God, the second Person of the Trinity (cf. Pieper, *Christian Dogmatics*, I, p. 371ff.; II, p. 59ff.).

— — —
A well-known Swedish liberal, Dr. J. Lindskog, wrote an article on Aulén's theology many years ago (in the *Quarterly Religion och Kultur*, 1934, pp. 7—15). He pointed out that Aulén rejects all metaphysical miracles connected with the person of Christ, and added: "The liberals must be satisfied [with Aulén's Christology] because in it the miraculous metaphysical element is eliminated from Christianity". He quotes Aulén's words: "Christianity is God's work of love in Jesus, our crucified and exalted Lord, this and nothing more". Lindskog comments on these words as follows:

If I were an African negro I would certainly say about

David Livingstone just what Aulén here says about Christ. His love was God's own love, nothing less. He did God's own work. His person and His work have their origin in the love of the Father. He too, was 'born of the Father from eternity'. In His death, which was a sacrifice, an atoning death for many, He overcame. In the devotion of His disciples, in the power given by holy remembrance, in His eternal existence with God, He has won exaltation. We may also speak of Livingstone as being 'born of the Holy Spirit', because his work and the mystery of his person have their origin in the endowment which God gave him. The mystery of his person certainly already existed in His mother's womb. And to this we may add that the work of God's love in Livingstone is to many more easily grasped, more manifest than the work of Christ, because the historicity of Livingstone's work is less vulnerable. Most of what has been said here about Livingstone, a pious Hindu would certainly say about Gandhi. —

Dr. Lindskog's account of Aulén's Christology is quite correct. All that Aulén teaches about Christ could be said about a Christian like David Livingstone, or about a pious heathen like Gandhi. It may be added that Dr. Lindskog was a prominent man in the Ecumenical Movement. He served as Swedish delegate at the Lausanne conference in 1927, and his address at this conference (cf. *Lausanne Report*, p. 181ff.) was warmly praised by Archbishop Söderblom (STK, 1927, p. 358).

Heretics in The Christian Century Wisconsin 8/17/55

HERESY TRIALS have become so rare that the daily press has been having a field day with the recent one in Wisconsin. As our staff correspondent for that state reports on page 952, the Rev. George P. Crist, Jr., of the United Lutheran church at Durham, has been found guilty of "doctrinal deviation" and suspended from his pastorate, while two more young ministers have been cited for trial and are expected to suffer the same fate. All three are graduates of the conservative Northwestern Lutheran Theological Seminary in Minneapolis. There is something about such heresy proceedings which must make Christians not certain of their own infallibility, or that of the creeds, feel more than a little disturbed. Especially is this true where the case turns on a demand for literal acceptance of terminology which, by its very nature, defies literal interpretation. (We will never forget hearing an Episcopal bishop, who basked in his heresies, ask his episcopal interrogator who was demanding a yes-or-no answer as to whether he accepted the creeds literally, "Do *you* literally believe that Jesus is sitting on God's right hand?") We would expect this disquiet to be especially prevalent among United Lutheran ministers, for that branch has supposedly represented in Wisconsin a liberty from the literalistic fetters of such bodies as the Wisconsin Synod or even the Missouri Synod which has been its pride. After all, Martin Luther was a heretic, and the only appeal he could make when confronted with indisputable evidence of that fact was to his own interpretation of Scripture. This seems to

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be the charge on which the three Lutheran ministers in Wisconsin are about to be cast out. Moreover, we are confident there are many other ministers, in both the Northwest and the other synods of the United Lutheran Church, whose beliefs scarcely differ from those of Mr. Crist and his two friends. Some of these blame the heretics for not being more "careful" or "politic" in revealing their real beliefs to their parishioners. The self-condemnation such men feel in their deepest hearts, while they continue to hold their churches and salaries without challenge, makes them rather than the "heretics" the men to be pitied.

September 14, 1955

Second Lutheran Pastor Cleared of Heresy

THE NORTHWEST SYNOD of the United Lutheran Church has held its second heresy trial, and the outcome will leave more confusion than certainty, both within and without the church. If the Rev. George P. Crist, Jr., is a heretic, according to Lutheran standards, in terms of the charges brought against him a few weeks ago, and the Rev. John Gerberding—who was accused of the same deviations and acted as Mr. Crist's counsel—is not a heretic, what are these supposedly clear confessional standards by which the conscience of a Lutheran pastor is bound? Lutherans of all kinds (there are 19 denominations and 12 "independent" Lutheran churches listed in the *Yearbook of American Churches*) can have a wonderful winter debating that in preparation for the meeting of the Northwest Synod next May when 80 per cent of its members, in secret ballot, must approve the Crist and Gerberding verdicts if they are to stand. The Gerberding not-guilty verdict carried a quality of confusion all its own by including a section which, despite the doctrinal acquittal, reprimanded the young minister for "confusion, immaturity and inconsistency" in his testimony, and justified this additional comment by a warning that "while such behavior does not of itself constitute heresy, yet it cannot be disregarded. . . . It could lead to heresy." On that basis the trial committee "unanimously recommend[ed] that proper administrative action be taken by the synod to rectify this offensive situation." It is said in some quarters, in explanation of the contrast between the two verdicts, that Mr. Gerberding so phrased his replies that the trial committee could not be sure what he believed, and so no finding of heresy was possible. If this were true (which we question) it would only emphasize the ambiguities always involved in creedal affirmations to which those who demand "literal acceptance" are blind. As matters stand in Wisconsin, the Lutherans now have one minister guilty and the other not guilty of heresy for believing the same things. Perhaps the Wrigley trial, still on the docket, will break the tie.

Heresy and the Lutheran Church

BY ROBERT PAUL ROTH

FROM the beginning of the church there have been two major heresies: Judaizing works-righteousness and Hellenizing gnosticism. The one holds that we are saved by what we do, the other that we are saved by what we know. Both are heresies because they deny God's grace. Paul asked the Hebrew Christians of Galatia: "Did you receive the Spirit by works of the law, or by hearing with faith" (Gal. 3:2)? And to the Hellenic Christians of Corinth he said: "When I came to you, brethren, I did not come proclaiming to you the testimony of God in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ and him crucified" (I Cor. 2:1).

The first heresy was Jewish legalism, but the second was Greek gnosticism. And the message of Scripture is that there is neither Jew nor Greek, but all are one in Christ Jesus. The legalist is offended by the loftiness of Jesus, the gnostic is offended by his lowliness. The legalist finds Jesus claiming the prerogatives of God, thus upsetting the law; and hence in varying degrees from synergism to Judaism the legalist cuts Jesus down to human size. If he is not crucified as a blasphemer, he is rendered impotent as a mere moral example. The gnostic, on the other hand, finds it difficult to fit Christ into the flesh of Jesus. It is unthinkable for him that God the Spirit should embrace inherently evil, earthly flesh. This, too, has a variety of expressions from ancient Docetism to modern Existentialism. The ancients said that Jesus was only an appearance of Christ, that he was not really, factually, the divine Spirit. The modernists say that Jesus was only the occasion for the *event* of the revelation of Christ. Christ is the word that is used to symbolize the eternal event that comes to us in the moment of faith. But the historical Jesus is minimized in importance because the testimony we have concerning him is too untrustworthy as a basis for faith.

When Christianity suddenly shifted from its Jewish matrix into the Hellenist world, the dominant heretical tendencies shifted from legalism to gnosticism. A chronological study of Paul's epistles will reveal this quick turn of emphasis. The problems that confronted the church in the ecumenical councils that met in the centuries that followed were chiefly concerned with the gnostic heresy. But in the days of Luther a reverse shift necessitated a new grappling with the demon of legalism. The great work of the Reformation was the refutation of the hierarchical apparatus of penitential merits with the positive proclamation of justification by faith alone. But just as Paul was confronted by gnosticism as soon

as he put down the legalists, so Luther was confronted by fanaticism as soon as he put down the papists. While the papists wanted to settle salvation on works of penance, the fanatics wanted to possess the Spirit through a mentalistic, emotional way of salvation akin to the gnostic heresy. Just as Platonic idealism threatened the purity of the Christian revelation in the Greco-Roman culture, so German idealism, which was really a revival of Plato, threatened the purity of the Gospel in the Renaissance-Enlightenment culture of Western Christendom.

The position of the Northwest Synod of the United Lutheran Church in America against the Rev. George Crist might well be clarified in the light of this sketchy analysis of heresy in the history of the church. Through a trial committee the synod judged Mr. Crist guilty of "deviation" from the Confessions of the church. What is the nature of his deviation? Is it a matter of mixed-up semantics? Does it involve peripheral matters which are not essential to the faith?

An examination of the statements made by Mr. Crist in the proceedings of his trial during the year 1955 will reveal that his case is neither semantic nor peripheral, but rather that his deviation is that of modern gnosticism of the adoptionist variety.

Perhaps it is unfortunate that some have hastened into print with highly critical comments on the action of the Northwest Synod, but on the other hand this expression of opinion has served to make the issues of current theology more clear. It was asserted in The Lutheran, official publication of the United Lutheran Church in America, that the issue is a "mix-up regarding the meaning of words."

The [prosecuting] committee skated close to heresy itself in seeming to disregard the central Lutheran teaching that we are saved through faith, not through assenting to "literal facts." Facts are man-made. The great discoverers are the scientists who study the universe with ardent attention. . . . They learn much about what God has created, but by no scientific method can they discover God. . . . Faith is God-made. In his love for us he reveals himself to us in our Lord Jesus, if we have enough humility to lay aside our pride in human wisdom. (Oct. 19, 1955, p. 50.)

It is true that no man can be saved from sin and death by being informed about facts. Salvation is not knowledge in the form of information. We are saved by grace through faith, not by sight through knowledge. But it is not true that faith stands in contrast to or apart from facts. Faith is the gift of God by which we receive regeneration from the curse of death, forgiveness of sins, and the power to walk in communion with the living Christ in the Spirit. All these are facts, for the word *fact*, coming from the Latin, means an actual thing done in contrast to something which is only potential, theoretical, virtual, hypothetical,

imaginary. Faith is therefore ineluctably tied to certain facts and actual events and substances which are not imaginary fictions.

In the above quotation it is assumed that the definition of fact is that which can be empirically demonstrated. This is too narrow. It would be better to distinguish empirical-fact from faith-fact, and thereby recognize that some facts are actualities which can be detected by the senses while other facts are actualities which can be received only by the Spirit, although always by means of some sense fact. Never can we say, however, that facts are man-made. They are always posited in experience, whether sense experience or faith experience. They are given to us from outside. They are not invented, but discovered. The scientist does not make his facts, but he does make interpretations of them. For this reason scientific laws are never absolute, but always, like a railway time-table, subject to change without notice. Scientific laws are convenient, short-hand descriptions of a collection of factual data. The data are the things *given* to the scientist to describe and control. How he understands the data depends upon the constructs of his mind, by which he arranges the percepts into meaningful patterns. These constructs and meanings will vary from age to age, as they have from Ptolemy to Copernicus to Einstein. Once given, however, the fact does not change. It has an absolute quality of unrepeatability. Such are all facts of history, including those witnessed and recorded in the Bible. Any claim that such facts or reports of facts are inconceivable is purely subjective, arising from individual mental antecedents. Inconceivability does not mean incredibility, nor does such a claim annihilate the fact or the report of it.

It should be noted that not all facts recorded in the Bible were witnessed by the senses—as, for example, the creation. This means that creation is not a sense-fact but a faith-fact. There were other facts recorded as having been witnessed, however, and to deny their actuality would be to deny the relevancy of any faith concerning them. The virgin birth, the miracles of Jesus, and the empty tomb belong in this category. These facts were witnessed by those involved, apart from faith, and are therefore properly defined as sense-facts. The virgin birth, of course, involved Mary and Joseph, and ultimately Mary was the only witness. Without faith such an actuality could have been interpreted by Joseph, as the record intimates, as due to unfaithfulness, or it could be rationalized by any number of world views—for example, by appeal to spirits, demons, parthenogenesis, etc. But by faith this mysterious fact is seen to be the miracle of God. Jesus is not Messiah because he was born of a virgin, but because he is Messiah he was in fact born of a virgin. The same is true of the empty tomb, which was witnessed by those who became believers as well as by the guards who spread the rumor that the body was stolen. Indeed, the tomb was first examined in disbelief by Mary Magdalene as well as Peter. Again the fact can be rationalized, as by the story of the stolen body, or it can be received in faith as the miracle of God.

But as Christians we are in every case dealing with a sense-fact which is received as a faith-fact by the power of the Spirit.

Faith-facts, unlike scientific laws, are dogmatic. They are not subject to change. They are the substance of the Gospel of which Paul said: "But even if we, or an angel from heaven, should preach to you a gospel contrary to that which we preached to you, let him be accursed" (Gal. 1:8).

Certainly it is not the intellectual apprehension of either faith-facts or sense-facts that saves, but it is by the confession of the lips that we know what a man believes. By what a man says and does he communicates his spirit to others, and in this way alone is it possible to determine whether he has the same Holy Spirit in common with other members of the body of Christ. When his confession differs from the common confession of the church, he must be judged heretical.

Since the church has consistently maintained that faith-facts and sense-facts concerning Jesus of Nazareth cannot be separated (in John: "The Word became flesh," in Paul: "In him dwells the whole fulness of deity bodily"), then it will be possible to show that Mr. Crist means something different from what the church confesses. Thus he said: "I have held and now claim to hold as an opinion the fact that Jesus was born of Joseph and Mary" (p. 155, trial proceedings). And, "This Christ, this Jesus, was a normal, ordinary, natural, human being. He was born of a woman and a man" (p. 122). There can be no ambiguity of meaning here.

The same is true concerning the empty tomb. When Mr. Crist was asked what became of the body of Jesus, he said: "Well, I imagine myself that what happened to it is what happens to all bodies: dust to dust" (p. 186). When he was asked about the meaning of the New Testament stories of the resurrection, he said to the examining committee of the synod on June 30, 1955: "They are expressions of Christian faith that Jesus is Lord, a faith independent of the alleged facts about the physical resurrection" (Examining Committee Reports, June 30, 1955, pp. 3, 4). "Faith does not rest upon or require historical antecedents and explanations" (p. 168, trial proceedings). "The corpse of Jesus did not become a living body by the power of the resurrection" (p. 125).

Concerning the ascension he said: "The ascension is quite obviously nothing more than a means of ending the resurrection appearances" (p. 144). "It must be said of all these events that faith is not bound to the description we have of them, even if it could be determined precisely what the descriptions say" (p. 156). Concerning the living lordship of the risen Christ he said that Jesus does not love us now because he is not here. "I do not believe or teach that Jesus hears prayer" (p. 278).

Now, it must be admitted that if faith is not bound to the record we have

in the Scriptures, we are free to attach it to any figment of imagination or any construct of human reason. Then faith is divorced from fact and becomes fiction.

This divorce of faith from fact is precisely the gnostic heresy, for gnosticism was in ancient times a philosophical religion spun out by the human reason to satisfy certain cravings of the human spirit for release from the frustrations of guilt, meaninglessness, and death. Indeed, all natural religions attempt to speak to these defeats. But Christianity alone provides the victory in the historical fact of Jesus who is the Christ, and it is openly admitted in the proclamation concerning Jesus that he is an offense to the Jew and foolishness to the Greek. This fact was not invented, but given.

The second serious charge has come from Reinhold Niebuhr. He has written:

Heresy trials almost inevitably revolve, as the Wisconsin trials do, around peripheral articles of faith. The young men are accused, among other things, of not believing in the virgin birth of Jesus or in his "physical resurrection" or ascension. Are these beliefs really tests of the quality of faith? . . . Does not any interpretation which makes acceptance of miraculous historical events the test of faith reduce the spiritual quality of that faith . . . ? The issue raised in Wisconsin involves the validity of the religious symbolism. All symbols of the eternal, particularly those which assert the divine validity and revelatory power of events in history, must be taken seriously but cannot be taken literally. (*The Lutheran*, Dec. 21, 1955, p. 18.)

In the first place, the great heresy cases in history included the Judaizers of Galatia, Arius, Pelagius, Hus, Wyclif, Luther. Can it be said that any of these cases revolved around peripheral matters? In the second place, the virgin birth, the physical resurrection, and the ascension do test the confession of faith concerning Jesus because if they are taken away the incarnation itself is taken away. In the third place, Dr. Niebuhr's reference to the "spiritual quality" of faith is an unguarded give-away of his own gnostic tendencies. He is clearly using the word *spiritual* in contrast to *material*, which is Platonic usage, not scriptural. "Spiritual" means godly in opposition to that which is ungodly or fleshly, but not in contrast with material. That which is crassly material (such as the raising of the body of Lazarus, walking on water, the physical elements of bread and wine) is also, because of the sanctifying power of Christ, made holy and spiritual.

But the most enigmatic statement of Dr. Niebuhr is the one which says that *all* symbols of the eternal must be taken "seriously but cannot be taken literally." The incarnation is a symbol of the eternal. Is this to be taken seriously but not literally? Once again, the gnostics from Basilides to Arius took these things seriously but they were pronounced heretics precisely because they did not take them literally. Arius was not in so serious a case as Niebuhr, however, because he at least admitted that the Word became flesh, although he said there was a time

before which Christ did not exist. Niebuhr is saying that the symbols concerning the eternal cannot be taken literally. Does he mean, then, that the Word did not literally become flesh? Is the event of Jesus in history only the occasion for a divine revelation? The church has always said more, that the event of Jesus was not only the occasion of revelation but that Jesus was himself the revelation. He is not properly understood in terms of an existential event, but only in scriptural terms as the living, personal Lord who effectively rules over history, both cosmic and personal. It is true that language symbols pointing to eternal realities, due to an inescapable creaturely anthropomorphism, fall short of conveying the full meaning of the eternal, as the term "Father," when applied to God, means more than when applied to man because God is *revealed* in Christ Jesus as *Deus absconditus*, but when the symbol *Jesus* is connected with *Christ* the symbol and the thing symbolized are identified. When Thomas bowed at the feet of the risen Jesus he did not confess: "You are the event which clarifies the mystery of the divine and gives meaning to the human situation!" He confesses that *Jesus* was Lord and God.

It is on the doctrines of incarnation and atonement that Mr. Crist's "deviation" is most apparently gnostic. He says concerning the incarnation: "This was his sonship, that he gave himself to this Spirit, lived in and by it; the mature, free, choosing, deciding, self-giving Jesus lived in and by this Spirit which is the Spirit of God. He lived in perfect obedience to it" (p. 282). This statement inevitably leads to adoptionism, the view that Jesus was an ordinary human who was raised to Messiahship by God's will of adoption, but this is plainly the reverse of the message proclaimed in Scripture. Jesus is not proclaimed as Messiah because he was obedient to the Spirit of God, but rather because he was the Son of God he is found to be obedient. Furthermore, Mr. Crist seriously objects to the worship of Jesus, whom he fears we will make into an idol. "I think there is danger in objectifying Jesus, and this danger is the danger of idolatry" (p. 292). Again he drives a wedge between the Jesus of history and the Christ of faith, as if the Jesus of history were only the occasion for the revelation of the Christ of faith and not the identical continuous person. Here, too, the symbol is taken seriously, but not literally. Moreover, Mr. Crist's insistence upon Spirit in his testimony shows a serious error in equating God the Holy Spirit with a nebulous spirit which can only be designated as the God-idea and not the personal Comforter of Scripture.

On the atonement Mr. Crist says:

I do not know why it was necessary for God to become man (p. 195). It seems to me Jesus saw no special importance in the dying, no cosmic, no universal forever-and-ever-and-everybody-in-history significance in his dying. He wasn't dying for me or for you. He was dying because it was the only way he could live as he

saw he had to live (p. 316). So that when we talk about his dying for us, it is not saying anything about his intention, but of our attitude toward it (p. 318.)

Again, the church has consistently maintained throughout the centuries that Christ's death was an effective and victorious sacrifice for my personal sin as well as the sin of the world. Scripture testifies repeatedly and authentically that the Son of man must suffer many things and be killed, that the Son of man came to give his life a ransom for many, that Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

Either Jesus did something eternally effective for me on the Cross, or he did not. If he did not, as Mr. Crist says, a high religion can still be built upon the basis of my attitude toward that historical event and the meaning I draw out of it, but it will not be the Christian faith as it is proclaimed in the Bible. The same thing is true concerning the incarnation: either Jesus is in fact (seen by faith in the man of Nazareth) the incarnate Word, or he is not. If he is not, a high religion can be built on my attitude toward this event, as in Bultmann's "decision for Christ," but it will not be the Christian faith as proclaimed in the Bible. In the incarnation Jesus had a miraculous birth. Such is the testimony of Matthew and Luke. Mark, John, and Paul presuppose it. But suppose the opposite could be demonstrated. We would then have the child born of human parents, a sinner like every other child in the race of Adam. Conceivably he could by virtue of his obedience to the Spirit be raised from the realm of the flesh to the realm of the Spirit. This would be his sonship. But the message of Scripture nowhere speaks of God as taking that which is conceived in sin and making him holy, hereby elevating him to Messiahship. Rather the Gospel tells of God taking that which was holy, himself, and putting himself into the womb of Mary, his chosen workshop, and becoming man, and thereby also becoming sin for us, subjecting himself to our curse, the curse of death, although he himself was sinless. Adoptionism would be a miracle too, but it is not the miracle Scripture proclaims. This is the miracle of the virgin birth, proclaimed as the fulfillment of the promise.

The Lutheran confession concerning Jesus Christ is best stated in Luther's explanation to the second article of the creed. "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature . . . with his innocent sufferings and death. . . ." The incarnation means that we have in this one person the miracle of two natures, true God and true man. He is not half-God and half-man, as if by Mary he received his humanity and by the Spirit he received his divinity so that the physical nature of Jesus was somehow fused with the spiritual nature of Christ. The whole nature of Jesus was truly man and the whole nature of Jesus was truly God. It must not be thought that

true humanity involves sinfulness, however, for man's humanity is perverted in that he is conceived in sin. But Jesus was true man, unperverted as Adam was before he fell into sin. Adam and Christ are therefore in a sense comparable types, as Paul speaks of them in Romans 5, whereas Christ cannot be compared to any other individual in Adam's race. Adam is the head of the human race, and all who come after him and are under him are both physically and naturally bound to his sin. Christ was conceived not in sin, but by the Holy Spirit. This means that he was at once sinless and truly human. Being conceived by the Holy Spirit as no man in Adam's race is, he was sinless; being born of woman under the law as all men are, he was human.

It will do no good to try rationalistically to determine whether the male seed is the carrier of sin and whether the Holy Spirit fertilized a female ovum in Mary's womb. This is idle speculation and it misses the point, which is that every other birth is a natural procreation, whether by male fertilization or the accident of parthenogenesis, but this birth was a miracle of God, and as such it goes beyond the power of rational explanation. Speculation never stops at innocuous trivia but always seeks to prowl pruriently among the secrets of God like a peeping Tom. All we can say is that here was a man who came from God rather than merely from Adam, as all other men come. And coming from God he becomes the head of a new race. He becomes the second Adam, the New Man, and we become members of his body by a second birth just as by our first natural birth we were formerly members of the body of mankind, Adam's race. Thus while we were sons of Adam, now by this second birth we can become sons of God. Moreover, this second birth is not a gnostic, mentalistic, emotional experience; it is rather a godly miracle which happens by the calling and election of the Holy Spirit through Christ in his church. This incorporation into the body of Christ is Holy Baptism, by the material of water and the power of the Spirit.

In contrast to this, Mr. Crist offers us a picture of Jesus who is the son of the carpenter, whose body became dust, whose death had no universal significance or value, who does not now live to love and answer prayer, and whom it is dangerous to worship. It should be obvious that Mr. Crist's views are different in meaning concerning the fundamental articles of the Lutheran confession. Who will deny the Lutheran Church the right to prevent a man to speak for its faith when he preaches and teaches a gospel contrary to that which it has always preached?

Springtime Heresy

U.S. Protestants can still be agitated about heresy. Three Wisconsin pastors have been tried for heretical views by the Northwest Synod of the United Lutheran Church in America (TIME, Aug. 8). Two of them, George Crist Jr. and Victor K. Wrigley, were convicted and suspended from their pastorates; the other, John H. Gerberding, was acquitted, but resigned. Pastor Wrigley's congregation has refused to obey the suspension order. Gist of the charges against them: refusal to accept Biblical authority on essentials of Lutheran dogma, notably the virgin birth and doubting Christ's physical resurrection and ascension. In the current *Christianity and Crisis* (edited by U.S. Protestantism's most renowned theologian, Reinhold Niebuhr), Congregational Minister Clarence Kilde, of Oconomowoc, Wis., fiercely defends the accused heretics.

"American Protestantism is never very profound in its heresy charges," he writes. "[The charges] fix on the virgin birth. Freudians may have their own explanation of this. But obviously, what is more popular than the Christmas story? Non-theological Americans in a secular age can be counted on to know at least the Christmas story . . .

"Now that the virgin birth is neither a great historical doctrine nor by itself profound theology ought to be quite evident in reviewing a few basic observations. Chronologically the oldest gospel, that of

Mark, does not mention the idea. The oldest manuscript of the Gospel according to St. Matthew, the Syriac, concludes the genealogical table thus, 'And Joseph begat Jesus.'* The two greatest interpreters of Jesus in the New Testament are the author of the Fourth Gospel, and he who wrote more than one-half of the New Testament, Paul the Apostle. To both we owe the profound, classic doctrine of the Incarnation. 'And the Word became flesh and dwelt among us' (*John 1:14*); and again, 'But when the time had fully come, God sent forth his Son, born of woman' (*Galatians 4:4*). The Incarnation, yes, but for these two writers, responsible for giving us most of the New Testament, the virgin birth was not dignified enough to mention. For virgin birth was a contemporary, popular thought pattern explaining the unusual greatness of such men as Pythagoras, Plato, Augustus Caesar."

Pastor Kilde sarcastically suspects that the real crime of the three ministers was that "they were not tending to their knitting." They might not have got into trouble, he suggests, if they had been "more concerned with building financial and membership statistics. After all, a sister synod of the Midwest, the Evangelical Lutheran Church, has reported establishing a new parish every 18 days . . . Go ahead and repeat the Apostles' Creed, but be sure to be oblivious to people's inarticulate disturbance over the meaning of the creed. At denominational headquarters it is statistics that are important, not spiritual sincerity or theological integrity."

Lutheranism in the Midwest, says Kilde, is "a diaspora culture. This is to say theology stopped developing with the immigrant fathers of the church in the Mississippi Valley," whereas Lutheranism in Europe kept theologically up to date.

But the mere fact of the heretics' exist-

* According to St. Matthew (King James version): "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (*Matt. 1:18*).

TIME, JANUARY 2, 1956

ence is taken by Congregationalist Kilde as a harbinger of better times to come. "Whatever the weather otherwise, it is springtime in Midwestern Lutheranism. The ice is beginning to break, the long, cold winter of dark dogmatism . . . is beginning to wane."

Lutheran Heresy

Judged from the scene as the board met, it might have been a good-fellowship meeting. In the recreation basement of Milwaukee's Pentecost Lutheran Church last week, seven men sat around a quadrangle of folding banquet tables beneath a large sign that read "Jesus Lives." Gaily colored paper plates dangled from the ceiling. In walked a smiling, stocky young man with crew-cut black hair, countess and carrying a briefcase. One of the men rose and shook his hand.

The man with the briefcase, the Rev. George Crist Jr., 31-year-old pastor of

man investigating committee ordered him to trial on 14 counts of deviation, centering in his "use and interpretation of the Scriptures, and in his teaching concerning the person and work of Christ."

Pastor Crist openly denied the virgin birth of Christ, expressed doubt about the Resurrection and Ascension, developed naturalistic explanations for Christ's Biblical miracles, e.g., he said of the miracle of the loaves and fishes (*Matt. 14:15-21*): "Perhaps He prevailed on those who had brought lunch to share it with those who had not." The synod also accused him of denying the Lutheran doctrines of original sin, the efficacy of prayer and Christ's real presence in the Lord's Supper.* Pastor Crist, the synod charged, has abandoned the fundamental principles of Scripture interpretation which guided Luther in the Reformation.

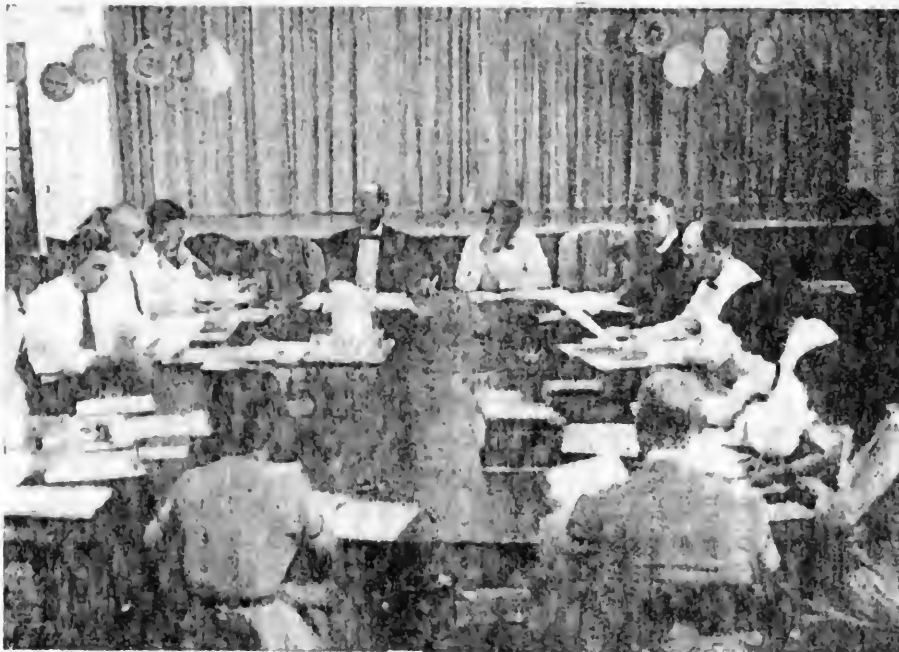
Semantic Denials. Unabashed, Pastor Crist tried to justify many of his denials by semantics (on the Ascension: "Ascend

The Rev. John Gerberding, one of the two other pastors who may later face trial for heresy, was Pastor Crist's aide at the trial. The tribunal launched into vigorous questioning of Crist's views, even stood around after sessions debating theological points with him. In a sense, the scene was a strange re-enactment of Martin Luther's famed debate at Leipzig (1519) with Roman Catholic Theologian Dr. John Maier of Eck, who clearly demonstrated that Luther was at variance with basic Catholic doctrines.

After two days of examination, it was obvious that, try as it might, the committee could not reconcile its views with Pastor Crist's. Its verdict: guilty of nine of the 14 charges. Recommendation: immediate suspension from the ministry.

Unheeded Pleas. The Rev. Paul Wagner Roth, 77-year-old committee chairman, pleaded with Crist: "We all would be most happy if you could make the supreme sacrifice of your intellectual doubts and differences as a hearer of the Cross and a follower of Christ."

But Pastor Crist would not recant, instead announced that he was determined to continue voicing his views as a teacher. Then, his status as pastor uncertain until the general synod meets in Milwaukee next May to take final action on his case, he took off with his family for a vacation in northern Wisconsin.



John Ahlhauser—Milwaukee Journal

LUTHERAN HERESY TRIBUNAL & PASTOR CRIST Where is up?

Bethlehem Lutheran Church in Durham, Wis., was on trial for heresy. The seven men at the table were Lutheran ministers chosen to carry out the first formal trial for heresy ever held in the 60-year history of the Northwest Synod of the United Lutheran Church in America, largest (membership: 2,061,004) group of Lutheran synods in the U.S. The charge: "Holding, teaching and preaching doctrines in conflict with the Lutheran faith."

Naturalistic Miracles. Pastor Crist (rhymes with mist), an aviation radioman in World War II, and the father of three children, got into trouble after the synod heard reports of "doctrinal deviations" by him and two other synod pastors who were his former schoolmates at Northwestern Lutheran Theological Seminary in Minneapolis. After examining a series of sermons by Pastor Crist, a five-

means to go up . . . Where is up?"), insisted that all his teachings constituted "a permissible point of view within the Lutheran Church." "Some Lutheran synods permit liberal interpretations of the Augsburg Confession, the 16th century work embodying basic Lutheran beliefs. But the Northwest Synod, although one of the more liberal U.S. Lutheran groups, clearly faced in Crist's teaching a threat to its basic tenets.

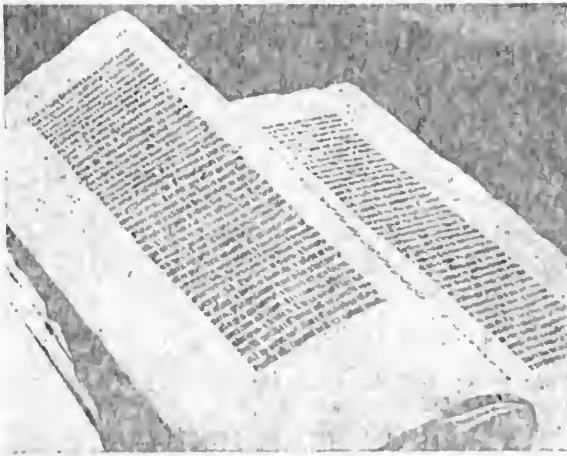
* Luther rejected the Roman Catholic doctrine of transubstantiation, i.e., that the substance of bread and wine is changed into the body and blood of Christ while the appearance remains the same, but believed in the real presence through consubstantiation, i.e., that the body and blood of Christ coexist with the substance of bread and wine. Some followers held that he later rejected consubstantiation as well. Today Lutherans generally believe that Christ is present in the Lord's Supper "sacramentally and supernaturally."

Time 2/6/56 Lutheran Heresy (Contd.)

"Mention 'Lutheran' anywhere in America to this day, and the commonest memory association word is 'heresy.'" Thus, in a confidential letter to ministers of the United Lutheran Church in America, President Franklin Clark Fry reluctantly began to egg-walk his way last week through the issue raised by the heresy trials of three Northwest Synod members. The Rev. George Crist Jr., 31, and the Rev. Victor Wrigley, 36, had been convicted of heresy by a synod trial committee in not subscribing to certain articles of faith, e.g., the Virgin Birth, the miracles and the physical resurrection of Christ (*TIME*, Aug. 8 *et seq.*). The Rev. John Gerberding, 33, was acquitted, but later resigned.

Wrote Dr. Fry: "The synods are at the mercy of each other," for "what would become of the United Lutheran Church" if a minister fired from one of the denomination's 32 synods for his views should be accepted by another synod?

Last week United Lutherans' Northwest Synod confirmed the action of their trial committee by upholding the heresy conviction of Pastors Crist and Wrigley. But in solid Protestant tradition, and despite the Fry letter, leaders of Victor Wrigley's congregation at Gethsemane Lutheran Church in Brookfield, Wis. pledged themselves to stick with him, even if that meant possible legal action by the synod.



Written by Human Hands

By EBERHARD MUELLER

ANYBODY WHO APPROACHES the Bible with an unbiased mind knows that it is not a book that fell from heaven. It is a book written by human hands.

The Bible was written in the thought forms of a particular time. The men who wrote it were confined to the ancient conception of the universe, according to which the earth was the center of the world around which the sun revolved in the vault of heaven. This and other scientific conceptions of the age in which the Bible was written have in the course

of time proved to be human and transitory.

Large parts of the Bible are accounts of historical events. These events were experienced by men, stored in human memories, retold by men, and written down by men. The abilities of these men were not of divine perfection. None of the biblical writers makes this claim concerning his work. There are different accounts of many of the events in the Bible and they differ from one another in many details. It is clear that these differences were brought about by the

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The Lutheran

THE MODERNIST ATTACK UPON THE BIBLE

The Bible is under as severe and great attack today as at any time in the history of the Christian movement. These attacks are seen within the Christian church.

The January 25, 1961 issue of *The Lutheran*, news magazine of the United Lutheran Church in America, edited by Dr. G. Elson Ruff, contains a four-page article entitled, "Written by Human Hands." This article is a direct, forthright, and uncompromising attack upon the glorious doctrine of the plenary or verbal inspiration of the Scriptures. In fact, it says, "The doctrine of verbal inspiration has had disastrous consequences in the Christian church."

Actually, it has been the position and the testimony of the historical Christian church, including the great Lutheran Churches, that the Bible is indeed and in truth the very Word of God and that this inspiration extends to the words of the Bible.

We are photographically reproducing this article. We think every Lutheran who loves the Bible ought to be literally outraged by it. Or, have we reached such a place of insensitive submission and have we raised up a generation that knows not the truth of Protestantism to such a point that little will be said or done?

There is a reason why leaders in the ecumenical movement are saying that *sola scriptura* must be laid aside, and tradition must be given a greater place in the life of the church. The reason is that men have given up their belief in the Holy Scriptures as the infallible, inerrant Word of God. It is a tragedy of the greatest magnitude and proportions. Think of a church publication saying of the doctrine of the verbal inspiration of the Scriptures, "Above all, it has jeopardized the meaning and importance of the Holy Scriptures for the faith and life of the church!"

This is the same line that was taken back in 1923 by the famous "Auburn Affirmation." There, those who attacked the infalli-

bility and inerrancy of the Scriptures said that the doctrine was harmful to the life of the church and they actually maintained that a Bible with errors and mistakes was better for the life and the faith of the church than one that was without!

In one part of the Bible, the so-called Pentateuch, various accounts are woven together. This sometimes resulted in certain discrepancies, particularly at the points where they were joined together. A popular example, which was formerly used very frequently in the propaganda of the freethinkers, is the question of where Cain, the son of Adam, got his wife. Her existence is unexplainable on the basis of the preceding chapters (Gen. 4:17).

In the New Testament the four gospel accounts are not interwoven. They are placed beside one another as separate books, even though they are particularly dependent upon one another. The ancient church started with the correct assumption that the circumstance that there are a number of accounts of the same event, even though they may differ in details, does not call in question the reliability of the whole record, but on the contrary enhances it. In any case, when it did this it was taking into account the human imperfection of these reports.

A NUMBER of biblical narratives, like the Book of Job, for example, are not intended to be historical reports; their purpose is, rather, to drive home to the reader in poetic, narrative form certain experiences of faith or even theological insights of the narrator.

There are other parts of the Bible in which the purpose of the author is not immediately apparent, and here we must inquire whether the narrator wished to set forth an historical happening or a parabolic story. Thus, for example, there has been much controversy over the literary character of the Book of Jonah.

January 25, 1961

Actually, the position of verbal inspiration is caricatured. It is not the position of dictation. The doctrine of inerrancy as held historically has always accorded with reality and with the teaching of the Bible. This article says, "Even . . . this doctrine of inspiration contradicts the view which the biblical writers themselves had of their own writings. . . ." This is categorically false.

Verbal inspiration is the view which the writers of the Bible held concerning their own writings. They knew that what they were producing was indeed and in truth the very Word of God. They said so. Holy men of God spoke as they were moved by the Holy Ghost. And into this development there came all manner of factors, including the personality, language, and differences of style among the instruments which the Holy Spirit used.

THE HISTORICAL BACKGROUND of all parts of the Bible is therefore not established. There are even passages in the Bible in which it is clear that the biblical writers diluted the purity of the biblical faith in God with pagan ideas and customs and mixed the passion of their despair even in their prayers (e.g., Psalm 137).

Finally, we do not possess the original author's manuscript of a single book of the Bible. Even the oldest manuscripts of the Bible are copies that differ from one another in many small details. This is the case especially in passages more difficult to understand, where the copyists attempted to make the text more intelligible. It is true that the comparative study of languages, which is a part of biblical scholarship, has in most cases restored the original text with considerable certainty; but we do not have a perfect reproduction of the biblical writings.

These facts make it clear that the doctrine of the so-called verbal inspiration of the Holy Scriptures does not accord with reality. This doctrine asserts that the Bible is the Word of God in the sense that God himself dictated the text of the biblical writings and eliminated all human faults and errors. Even though this doctrine of inspiration contradicts the view which the biblical writers themselves had of their own writings, it has repeatedly been championed, even within the church.

BUT THIS DOCTRINE not only contradicts the biblical facts; it is also at variance with the spirit of the Christian faith. One of the fundamental convictions of Christianity is that God, although he is omnipotent, does not eliminate the human being, does not bypass man's personality and destroy his independence by

Now the new view, which is called "the Christian view," is that "the Bible is a human reproduction of divine revelation, imperfect, as is everything human. . . ." And out of these writings, filled with their error and human imperfection, somehow or other we are supposed to discern what God is saying to man! The Bible is God's immediate Word, His direct communication to us through the instruments that He used. But now we are told, "The Bible is not God's immediate Word, but rather a human rendering of it."

Every word of God is pure, and Jesus Christ said, "Thy word is truth," and He equated the Word of God with the Scriptures of the Old and the New Testaments.

The ecumenical movement, with this unbelief so prevalent and dominant in its circles, is a movement of apostasy. It is an organization of all manner and shades of beliefs, calling themselves a fellowship and a union. It is this departure from the Scriptures and the attempts to offer a different kind of Scriptures and authority to the church that has brought about the breakdown in the Protestant world.

turning him into a will-less instrument of his sovereign will.

The Christian faith lives in the conviction that God acts in history through men who are imperfect and sinful but yet men who have been led to faith by the Spirit of God. Thus it is also not the teaching of the Christian church that the work of the Holy Spirit extinguishes all human characteristics and imperfections, but rather that, as Luther's Catechism says, he "calls, gathers, enlightens, and sanctifies" us men and preserves us "in union with Christ in the one true faith."

In the Christian view the revelation of God in this world does not appear in a collection of timeless divine communications and decrees, which man can then utilize as a "God between the covers of a book," exploit like an infallible medicine cabinet, or consult section by section like an eternally valid statute book. No, God reveals himself in the history of living men, and only he who meets this history as a living man can recognize in and behind this human history the history of the divine revelation.

THE DOCTRINE OF verbal inspiration has had disastrous consequences in the Christian church. Above all, it has jeopardized the meaning and importance of the Holy Scriptures for the faith and life of the church.

Since many of the discrepancies in the Bible were, quite naturally, familiar to the advocates of this doctrine, they got around the difficulty by employing the so-called allegorical interpretation of the Scriptures. Using this method, they sought for a secret, supposedly "spiritual" meaning behind the actual meaning of the words, even where this meaning was not at all intended by the writers themselves.

The consequence was that the interpreters of the Bible did not feel that they were bound to the actual meaning of the writings, but simply read into them what they were trying to prove at the time. Thus it is true that, ostensibly, great reverence was paid to the Bible. It was placed upon silken altar covers and revered as a divine book.

But in reality, precisely through this ostensible honor that was given to it, it was often deprived of its real effect and importance. This allegorical interpretation, which was indispensable to the doctrine of verbal inspiration, did not subject itself humbly to the word of the Holy Scriptures, as it imagined. It buried the Bible in a nimbus of divinity and more and more it stamped upon it the mind of its interpreters.

IN THE FINAL ANALYSIS, only when the human side of the Bible is faced and taken seriously can the Bible also make its divine meaning effectual. But how are we to perceive the divine meaning in this human form? Perhaps an illustration may help us to find an answer to this question.

Occasionally over the radio we hear some important speech or communication which is of decisive importance for the destiny of our country or for our personal life. We are not hearing the speaker talk directly to us, and the transmission of his words is seldom so perfect that we cannot tell the difference between this and an address made to us directly; perhaps the receiver is not free of static or properly adjusted, so that all kinds of other voices keep interfering. There may be atmospheric disturbances that impair the clarity of reception. In short, interference and fading may play havoc with the wave lengths.

Under such conditions there may be

radio listeners who would prefer not to listen at all. But there are some situations in which all this makes little difference to us. Then only one thing seems important to us, and that is to learn in one way or another what this fateful communication has to say to us. The stronger this desire is, the more will we forget the disturbances as we listen.

So it is with those who seriously want to hear in the Bible the words that promise to give them a message about the meaning, the destiny, and the purpose of

their life. They will not be much troubled when scholars point out that there are many breaks and faults in the transmission of the divine speech and action. The only important thing for them will be the passionate desire to learn whether it is God who is speaking here and what he is saying.

IN THIS ILLUSTRATION we have described the first conclusion we must arrive at when we ask the question as to how far the Bible is the Word of God according to the teaching of the church. One who prefers to express himself very precisely might perhaps say that the Bible is not God's immediate Word, but rather a human rendering of it; men like Isaiah and Jeremiah reproduce in human words what God has revealed to them.

Historical writers give an account of the events and effects produced by the divine Word in individual men and a whole nation. The evangelists, Matthew, Mark, Luke, and John, give an account of the Word of God which they had "seen and heard" (1 John 1:1) in Jesus Christ, whom they called the "Word of God made flesh."

Letter writers in the time of the apostles set down in writing the Word of God which they drew from their encounter with Christ and which, in their preaching, became the Word of God to the people of their time.

Therefore, according to the Christian view, the Bible is a human reproduction of divine revelation, imperfect, as is everything human, and yet, despite this imperfection, widely recognized in human hearts as the Word through which God makes known his will to men, shows them his way, and rescues their souls from a thousand fears.

To be continued next week



DR. EBERHARD MUELLER, 54, is director of the Evangelical Academy in Bad Boll, Germany. Born in Stuttgart, he studied theology and philosophy in Tuebingen, Erlangen and Berlin, was a chaplain at the University of Tuebingen and an army chaplain during World War II. He has been directing the church-related institute at Bad Boll since the end of World War II.

January 28, 1961

21

The Meaning of Believing in the Virgin Birth

If we of the twentieth century are to understand and believe the Christian creed concerning the birth of Jesus, it will depend on our understanding what is essential in it for the New Testament and the whole Christian church. The essential thing is not the natural process that took place at the birth of Jesus. When the Bible presents its accounts of miracles the question as to whether or not God employed the customary orders of nature is irrelevant. The "babe wrapped in swaddling cloths" is the sign of the condescending goodness of God, not of the natural process in the body of his mother. It was not the exclusion of Joseph from the birth of Jesus but rather the sovereign intervention of God that was the important thing to the primitive church. For the primitive church the question whether God used only Mary or also Joseph as an instrument and vessel of his purpose was not the central question at all. This accords

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Conversation on Faith by Eberhard Mueller, Muhlenberg Press, 1961

God in the Son of Man, Jesus Christ

with the fact that the story of the miraculous act of God in the body of Mary does not occur at all in the writings of the two great apostles, Paul and John, even though the center of their message is the confession of Jesus Christ, the Son of God and Saviour of the world. The evangelist Matthew traces the lineage of Jesus from David to Joseph (not to Mary), but then goes on to narrate the account of the virgin birth of Jesus which was current in the primitive Christian church. Today we can no longer ascertain whether Mary herself, who would have been the only person in a position to do so, recounted to the disciples of Jesus the miracle story of the virgin birth. It may also be possible that this story was an attempt on the part of the primitive Christian church and the generations following to explain the miracle of the unique, God-dedicated personality of Jesus. If this were the case, then the story of the birth of Jesus would be a figurative, childlike interpretation of that statement which, according to John, Jesus himself made about his coming from God (John 8:23).

On 10th Anniversary of U.N.
People of Many Faiths Prayed for

September, 1955

PEACE FOR ALL NATIONS

TODAY, in the United Nations mankind finds new hope for the achievement of peace.

This hope was given dramatic expression last June 19 when some 16,000 persons of every race, creed and color assembled in San Francisco's Cow Palace to pray together for peace and pledge their support to the United Nations.

Under the vaulted dome of the mammoth auditorium men and women of all walks of life prayed in the words of their faith for world peace with justice.

They were Christians and Jews, Buddhists and Confucianists, Hindus and Moslems—men whose names are household words around the world, and workaday folk.

They called God by different names—speaking to Him in different tongues, but the dream for peace in their hearts was the same—and the prayers on their lips echoed the prayers of people around the world.

Initiated by the San Francisco Council of Churches, the Festival of Faith was a symbol for all men of the oneness of their aspirations and acknowledgment of their dependency upon a power transcending their own.

The spirit of the gathering was expressed in the words of the two main speakers, John Foster Dulles, Secretary of State, and Sir Leslie Munro, K.C.M.G., Ambassador of New Zealand to the United States and delegate to the United Nations.

It was echoed in the words of the presiding officer, Dr. O. Frederick Nolde, of Philadelphia, who is the director of the Commission of the Churches on International Affairs, jointly sponsored by the World Council of Churches and the International Missionary Council.

"Our participation this afternoon is not with any limitation but with a fuller expression of the freedom which we enjoy; it is not in betrayal of, but in deep fidelity to whatever faith each of us may profess. Without obscuring our differences of conviction, we share a common concern in the United Nations, and we know that its objectives cannot be attained if spiritual realities and resources are ignored.

"This Festival of Faith is a dramatic symbol of commitment by people of differing religious convictions to the struggle for world peace with justice, freedom and truth."

High point of the prayer meeting was the recitation together of the Responsive Reading composed of sentences from the sacred books of the six faiths represented—Christian, Jewish, Moslem, Buddhist, Hindu and Confucian.

News of the Festival of Faith circled the world. The story was front page in Guam and in Bombay and in cities across the U.S.A.

"The most wonderful prayer meeting I ever attended," commented a Chicago Daily News writer.

"Unprecedented proof of mankind's common aspirations—a spiritual service so magnificently staged few among

the congregation are ever likely to forget . . ." said the San Francisco Examiner.

"(A meeting) to signify and bulwark their belief in the brotherhood of man," wrote another.

The story behind the organization of "The Festival of Faith" is one of the leadership and vision of dedicated men and women. It is also one of weeks of hard work, committee meetings, transcontinental phone calls and mountains of paper work.

As the council's executive director, Dr. John A. Gardner carried the major staff responsibility for the undertaking.

The initial idea for the service came from Mrs. William Lister Rogers, council president. Following approval of preliminary plans by the council's board of directors, Dr. Gardner and Mrs. Rogers organized a series of luncheons and interviews with leaders of various faiths to determine their interest in participating—"each in his own manner"—in praying for peace and divine guidance for the United Nations.

There were meetings with the bearded patriarchs of the Molokan sect, with Mormons, Christian Scientists, Seventh Day Adventists, with Buddhist priests and Hindu swami.

There were also negotiations with the Board of Rabbis of Northern California and with the Roman Catholic Archdiocese, which initially agreed to take part in the services and then decided to arrange for prayers for peace and the United Nations on a parochial level the



Prayer Group and Choir Section at the San Francisco Festival of Faith in the Cow Palace on the occasion of the United Nations' Tenth Anniversary. Left to right: (behind the lectern) Dr. O. Frederick Nolde, who presided; Swami Ashokananda, Mr. Mohammed Ahmed Radwan, Rabbi Elliot H. Burstein, Rev. Paul S. Finnis, Dr. John A. Gardner, Dr. Paul F. Fung and Mr. Arthur L. Dahl, Jr.
Moslem Jew Eastern Orthodox Protestant Lutheran Buddhist Hindu Bahai
NATIONAL COUNCIL OUTLOOK

same day. (The same decision was reached by the Missouri Synod Lutherans.) In some meetings it was necessary to use an interpreter.

From these sessions was organized an interfaith Steering Committee the active sponsoring body, which held meetings every week for the eight weeks preceding the Festival. Each of these was begun with devotions by a leader of one of the faiths and ended with a circle of meditation, all joining hands to pray silently together.

Council offices were used as festival headquarters and the council loaned its staff for the job.

Production of the service involved arrangements such as staging, painting and installation of the backdrop (90 feet wide and 65 feet high, the largest ever placed at Cow Palace), floral arrangements, negotiations for television and radio coverage and contacts with the State Department and the Voice of America.

It involved distribution of 16,000 tickets in the face of widespread demand from the churches and public far exceeding the number available. It necessitated press conferences, news releases, editing of programs, preparation of resolutions and, following the service, the printing of 2,000 additional programs to meet public demands for extra copies.

Matters of protocol were a problem, too, including the seating arrangements for the 257 United Nations delegates who attended. Music had to be agreed upon, obtained and distributed to the 2,000 singers.

Conferences were held with United Nations officials and Mrs. Rogers visited Washington, D.C., on a mission to complete final arrangements. Transcontinental phone calls were a daily occurrence.

There were problems, too, on the composition of the service. Rabbi Elliot M. Burstein, president of the Board of Rabbis of Northern California, arranged for the composition of prayers by local leaders of the respective faiths. As his work advanced, it was discovered that the local Moslem Society represented a small group in Pakistan and its leader could not appropriately call the Moslem world to prayer. This leader's prayer could be included on the program for local use, but there must also be a prayer directly from the Koran. The Committee set about to find a representative of the world body of Moslems to give the call to prayer. The Buddhists also had important divisions and it was necessary to include two prayers for them.

The Steering Committee had earlier determined that appeals should be made to the headquarters of the various faiths



Mrs. William Lister Rogers, the president, and Dr. John A. Gardner, the director of the San Francisco Council of Churches

in the nation and the world for resolutions to be presented at the meeting and then submitted to the United Nations. Under the direction of Louis P. Gainsborough of the American Academy of Asian Studies, representatives of 13 Moslem nations were brought together in New York to discuss their participation. They framed a resolution which quoted from the Koran to prove that the Charter of the United Nations is consistent with the Islamic faith.

The Moslem Nations sent a representative, at their own expense, Dr. Mahmoud Yousef Shawarbi, professor at Cairo University, to read their resolution. Mr. Gainsborough cabled Ceylon to obtain a resolution from the President of the World Fellowship of Buddhists, Dr. G. P. Malalasekera. This was read by H.R.H. Prince Wan Waithayakon of Thailand. A resolution came from G. L. Mehta, Ambassador from India, representing the Hindu faith. Dr. Charles Malik read a resolution for the Greek Orthodox faith, in which he presented his own convictions, and read part of a statement by Michael, Archbishop of the Greek Orthodox Church in North and South America, which was prepared for this meeting. Strong in personal conviction as he is, Doctor Malik had to express his own conscience. The Synagogue Council of America drew up a statement for the meeting as did the General Board of the National Council of Churches. The latter statement was read by Dr. Walter W. Van Kirk, executive director of the Council's Department of International Affairs.

The musical portion of the program was under the direction of the famed conductor Robert Shaw, who led a chorus of 2,000 singers, also representing many faiths.

To carry the cost of the meeting — more than \$7,500 — Mrs. Rogers organized a group of sponsors to occupy 750 of the 1,250 box seats in the auditorium. At the event itself an offering was taken for the United Nations Children's Fund and radio and TV audiences sent in additional gifts for the fund which made the total over \$4,000.

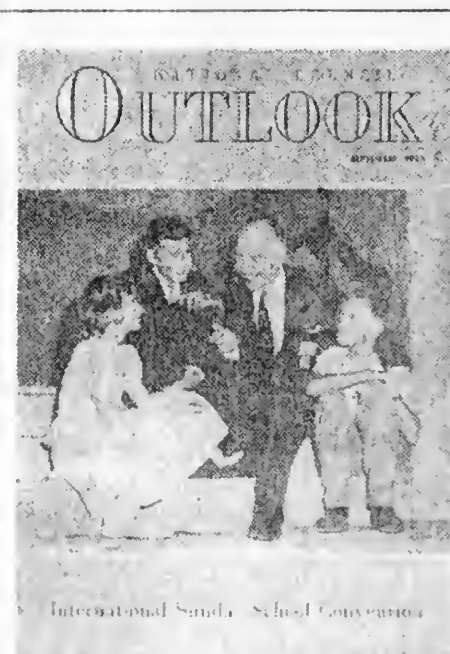
Press, radio and TV coverage of the

Festival marked it as one of the city's biggest news events of the year. Forty-three newspaper and press services were represented in the press box, including the Voice of America and the United States Information Agency. Direct pickups or re-plays of high points were carried by 47 radio stations and by three of the city's TV stations.

The Festival itself represented both a triumph of organization and a symbol to all the world of man's hope for peace. "It is probably true that such an inclusive assembly has never before been achieved in a single service," Dr. Gardner commented.

"The forces of the world's religions as represented in a great cosmopolitan city were brought to bear on the efforts for peace of all nations."

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COVER

National Council Outlook
September, 1955 Issue

Which God?

Nothing that we might photographically reproduce could prove apostasy more completely than the document from the *National Council Outlook* for September, 1955. Here the official organ of the National Council of the Churches of Christ in the United States, representing 35 million people, as the Council claims, puts its stamp of approval upon and enthusiastically praises the program of the Festival of Faith held in support of the United Nations, June 19, 1955, in San Francisco, Calif. The National Council's magazine tells the story in detail and it should be read by every Christian throughout the world. Everything we have previously said about this blasphemous Festival of Faith, in which the many gods of the heathen were appealed to in a united service "of prayer for peace and divine guidance to the United Nations," is confirmed here. Actually, Protestant leadership in San Francisco and the National Council of Churches and the World Council of Churches provided the stimulus and the initiative for the setting up of this worship service with the heathen deities.

Dr. John A. Gardner, director of the San Francisco Council of Churches, goes beyond the statement we have previously made that nothing of this kind had been held before in the United States. He includes the entire world, for he says, "It is probably true that such an inclusive assembly has never before been achieved in a single service."

I

THE TRUE AND THE LIVING GOD

The Christian religion claims that there is only one God, true and living, "For all the gods of the nations are idols: but the Lord made the heavens" (Psa. 96:5).

The *National Council Outlook* says, "They called God by different names—speaking to Him in different tongues." "They called God by different names"! Is Allah the same God as the God of the Christian? Is Buddha the same God? Are Buddha, Confucius, Allah, and the other gods of these pagan religions the same God as the God of the Scriptures? Is that what we have? The Bible says that they are idols.

Here the National Council of Churches, through its leadership, joined with idol worshippers in a petition for divine guidance.

The picture that the National Council uses in its magazine shows the representatives of these various faiths standing unitedly together with bowed

heads. We have also photographically reproduced the first page of the Festival of Faith program to refresh our readers concerning the facts.

What has happened to Christianity when the gods of these heathen are recognized as the same God as the God and Father of our Lord Jesus Christ—simply addressed by different names? "They called God by different names"! Now who among the various denominations in the National Council will lift up his voice against this blasphemy and iniquity? It is a betrayal of the Christian religion, done in the name of unity for peace.

II

THE HOLY SCRIPTURES

The National Council's official organ tells us, "High point of the prayer meeting was the recitation together of the Responsive Reading composed of sentences from the sacred books of the six faiths represented—Christian, Jewish, Moslem, Buddhist, Hindu and Confucian." The infallible and holy Word of God was mingled, mingled, and placed on the same level with the words of the Koran, the Bhagavad-Gita, the Sayings of Confucius. What they did to God in their appeal to Him through these false deities, they have now done to His holy Word. The Bible takes its place as one sacred book, among other sacred books, instead of being, as it is indeed, the only infallible rule of faith and practice, the only written Word of God which exists or ever will exist for men!

Here is apostasy represented in the activity and co-operation of the National Council of the Churches of Christ in the United States of America!

Who will lift his voice and come to the help of the Lord against the mighty?

III

UNITED DEVOTIONS

The *National Council Outlook's* story explains that preceding the actual united worship service "an interfaith Steering Committee" . . . "held meetings every week for the eight weeks preceding the Festival. Each of these was begun with devotions by a leader of one of the faiths and ended with a circle of meditation, all joining hands to pray silently together." Thus, a Buddhist or a follower of Allah led the devotions for the Christians, and to show their oneness and unity all joined hands. The physical union of the hands of the Christian and the Mohammedan, the Buddhist and the Confucian, the Hindu and the Jew, could not join their gods together.

It is the Christian who has deserted his God and denied his faith. To those

who believe in many gods and think that all religions are but different roads to the same God or the same end, such a program as this could be possible. It is only when a Christian accepts such a view that it is possible for him to participate. This is exactly what the leadership of the National Council of Churches has done in joining in this service—all have the same God, just different names and different approaches!

Are these men not concerned about what God may think of their United Nations, or what the living and true God may think of their working with these idolatrous religions? Let them read again Psalm 115:1-9:

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. Wherefore should the heathen say, where is now their God? But our God is in the heavens: he hath done whatsoever he hath pleased. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them. O Israel, trust thou in the Lord: he is their help and their shield."

The struggle over the New Bible, the Revised Standard Version, has stirred Christians of this country, and now this iniquitous, blasphemous service in behalf of the United Nations is also making a great stir. It should! And everyone who loves the living and the true God should defend the honor of His name and carry the report of this blasphemy to every member connected with the National Council of Churches.

One sees the approach which is made for such a service. The desire for peace on the part of all these various religious groups is used as the basis or common tie, but they project this on up through a united service of worship, united devotions, and a declaration that, "They called God by different names," which is a complete repudiation of the Christian faith.

The Christian Beacon

9/22/55

Dr. King to Address Leaguers

Dr. Martin Luther King, world-famed leader in the effort to gain Negro civil rights, will speak to 14,000 members of the ALC Luther League next month at Miami Beach, Fla.

The Luther League will hold its first annual convention Aug. 15-20 in Convention Hall at Miami Beach. It has been hailed as the largest meeting of its type ever held in this country.

Members of the national board of the Luther League indicated endorsement of Dr. King's views on prejudice when they extended the invitation to the controversial Baptist minister, said the Rev. L. David Brown, youth director of the ALC.

"We feel Dr. King's views represent an exciting and positive way of wresting rights for the Negro," said Mr. Brown.

Dr. King gained national prominence during the successful Montgomery, Ala. bus boycott of 1955-56,



Martin Luther King

when he led fellow-Negroes in their efforts to end segregation on local buses.

One observer said: "Dr. Nolde repeatedly warns against designating one side to an international dispute as completely right and the other side completely wrong. He frankly tells the churches that their pronouncements dealing only with general Christian principles are inadequate for a world divided by conflicting ideologies. He enjoins them to develop new techniques for an effective Christian witness. He constantly opposes all infringements of religious liberty, whether committed by churches, agencies, or governments. War to Fred Nolde is a manifestation of an international disease. His chief aim: to create a climate in which peace with justice can be achieved."

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More than once the work of Dr. Nolde, the United Nations, and the Commission of the Churches on International Affairs has averted war. That is not to say that the actions of the UN are at all times in line with Christian teachings. But Christians would do well to realize that while the UN is far from perfect, a dissolution of the UN would be still further from perfect. We do not need to apologize for the fact that very few Lutheran pastors will preach about the UN next Sunday. Quite probably what they will preach will be more edifying than much of the pseudo-intellectual mouthings about world peace that will pass for sermons. But Lutherans will be acting less than mature if they ignore the UN altogether or regard it with cynicism.

Lutheran Named 1 of 13 Churchmen to Visit Russia

Dr. Conrad Bergendoff, president of Augustana Lutheran College at Rock Island, Ill., is one of 13 Protestant church leaders who will visit the Soviet Union for three weeks this summer as guests of the Russian Orthodox Church.

The group, representing a cross section of major American church bodies, will make the trip starting Aug. 25 under the auspices of the National Council of Churches.

A return trip to the United States by Russian churchmen is planned next February. The exchange is planned "to increase mutual understanding of church life and to further friendly relations between the churches" of the two countries.

The tentative agenda for inter-church discussions to be conducted in Moscow this summer includes topics on contemporary theological trends in churches of both countries and consideration of church efforts to advance peace in the world. The relationship of the Christian Gospel to science and social concerns also will be examined.

Dr. Bergendoff, the only Lutheran in the group traveling to Russia, is regarded as one of the denomination's outstanding theologians.

St. Louis Lutheran
3/17/62

One of the men who has been as responsible as anyone in being a liaison between the churches and the United Nations is a Lutheran, Dr. O. Frederick Nolde (pictured on this page and on the cover). Dr. Nolde is the dean of the graduate school of the Lutheran Theological Seminary, Philadelphia (ULCA). He is better known, however, as the director of the Commission of the Churches on International Affairs. Dr. Nolde has made 50 trans-oceanic flights in the last 10 years to make the voice of the churches heard in the chancelleries of powerful nations. At the Big Four meeting in Berlin, at the "summit" conference in Geneva (where he addressed a memorandum to each head of a participating government), and at the international conference on atomic energy, he was a known and trusted friend of the men who make world policy.



Dr. O. Frederick Nolde is considered by many as a new kind of Christian diplomat, who is able to make analyses of present problems and arrive at conclusions that will stand historical evaluation a decade hence.—RNS photograph

Nolde Calls for Arms Halt

A Christian and American authority on international affairs called for a halt to the "madness" of continued nuclear weapons testing and arms competition at the WCC meeting in New Delhi.

Declaring that "in the crucible of this nuclear space age, God is testing the worthiness of His creatures to continue their existence on earth," Dr. O. Frederick Nolde of New York, dean of the graduate school of Lutheran Theological Seminary (ULCA), cast doubt on the sanity of those who contend that "the testing of multi-megaton nuclear weapons will promote security."

"The reality in the case is that it accelerates the armaments race and enlarges the risk of catastrophic destruction," asserted Dr. Nolde, who is director of the Commission of the Churches on International Affairs.

The CCIA is a joint agency of the World Council of Churches and the International Missionary Council, which were integrated into a single organization at the opening session of the WCC's Third Assembly.

"While peace rests tenuously upon a balance of terror, security in depth will be found only when the spirit controls the products of science," Dr. Nolde told a plenary session of the Assembly.

Dr. Schiotz Elected to WCC Central Committee

Dr. Fredrik A. Schiotz, president of the American Lutheran Church, was elected a member of the Central Committee of the World Council of Churches at its New Delhi Assembly.

Named to the 120-member Commission on Faith and Order of the WCC were two ALC clergymen, namely, Dr. Keith Bridston, of Min-

neapolis, formerly the executive secretary of the commission and engaged in a study of pre-theologization; and Dr. Theodore Liebert, of the faculty of the Evangelical Lutheran Theological Seminary, Columbus, Ohio.

A total of 16 Lutherans were named to the 100-member Central Committee. The figure of 100 members, an increase of 10 from the previous total of 90, reflects the integration of the World Council and the International Missionary Council and the growing membership of the WCC, which now includes 198 churches in some 60 countries.

In addition to Dr. Schiotz, one other Lutheran from the U.S. was elected to the Central Committee. He is Dr. Franklin Clark Fry, president of the United Lutheran Church in America and former central committee chairman.

The Central Committee governs WCC between assemblies held every

Dr. Franklin Clark Fry, president of the ULCA and chairman of the Central Committee of the WCC, said that one can not fairly judge the dynamic of an assembly at this early stage when committees and sections are at work and before their reports have been received, discussed, and acted upon.

Dr. Fry also called attention to the long periods of devotion or Bible study held each morning and noted that at the devotional services everyone was in his place. Dr. Fry added that for the first time there has been prayer at meetings of the Business Committee of the Assembly.

Turning to the Communism issue, Dr. Fry said many reports and discussions had brought forth or would bring forth statements that impinge on the Communist ideology. Surely, he added, a Communist would not be comfortable at this Assembly.



The delegation from the Russian Orthodox Church is shown leaving the Assembly Hall to take part in the opening procession of the Third Assembly of the World Council of Churches in New Delhi, India. The WCC received the Russian church and 22 other church bodies into membership.—WCC photo



ALC official delegates to the WCC Assembly at New Delhi, India, are shown outside the Vighan Bhavan, New Delhi, India. In the back row, left to right, are the Rev. L. Brown, Dr. E. C. Fendt, Dr. William Larson, Dr. A. N. Rogness, and Dr. Gaylord Falde. In the front row are Dr. Dorothy Haas, Dr. H. F. Schuh, Dr. R. W. Miottel, and Dr. F. A. Schiotz.

The Lutheran July 20, 1955

THE CHURCH IN THE NEWS

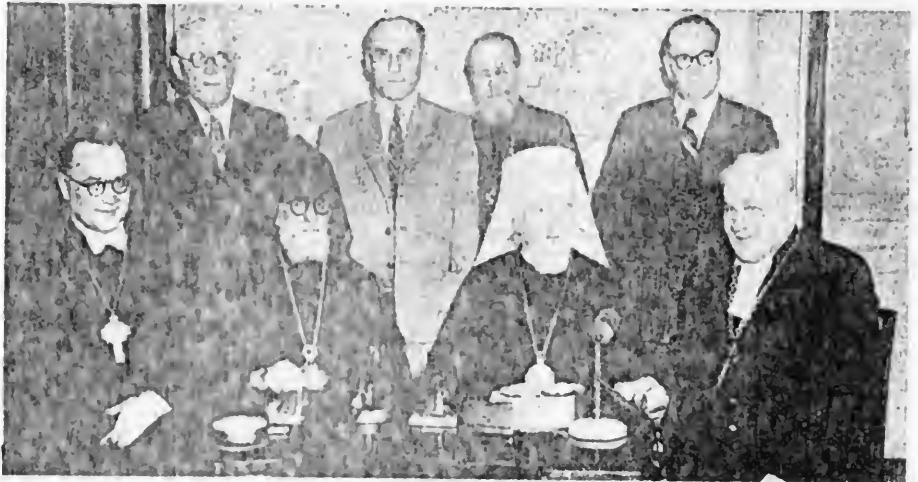
Report on religion in Russia

Nobody had supplied a good explanation of why Russians were letting hundreds of westerners visit their country this summer, or why dozens of Russian citizens are permitted to travel in western Europe and America. But church leaders on both sides of the Iron Curtain took the opportunity to get acquainted.

Two Lutherans—archbishops of Estonia and Latvia—were in England this month with four Russian Orthodox clergymen and two Russian Baptists. They gave highly favorable reports of the church situation in their homeland. About 240,000 Lutherans attend church regularly in Latvia, said Archbishop August Turs.

"I want to assure you," said Russian Orthodox Archbishop Pitirim, "that the church is free and independent." A religious revival, he said, is underway in the Soviet Union. There are 1,500 young men in training for the priesthood in eight theological seminaries.

The Lutheran June 20, 1956



RUSSIAN CHURCHMEN ON U.S. VISIT. Front: Lutheran Archbishop Jan Kiivit of Estonia, Armenian Orthodox Bishop Saak Gregorovitch, Russian Orthodox Metropolitan Nikolai, Lutheran Archbishop Gustav Turs of Latvia. Rear: Rev. Alexei Andreev (Baptist), Prof. Vladimir Talizin (Russian Orthodox), Archpriest Michael Slavitsky (Russian Orthodox), and Rev. Alexei Karpov (Baptist).

THE CHURCH IN THE NEWS

Latvia has 600,000 Lutherans in 280 parishes. Archbishop Turs said. Archbishop Kiivit reported that the Estonian church has about 350,000 adult members in 170 parishes. Latvian and Estonian pastors who had been deported to Siberia by the Russians in 1944 are now returning to resume their work, both archbishops claimed. There is no theological seminary in either country, but new pastors are trained in informal "theological courses," they explained. Both noted an acute shortage of pastors and candidates for the ministry.

Exiled Latvian and Estonian Lutherans who have entered the U.S. as refugees were among those demonstrating against the Soviet churchmen's visit. The exiled groups do not recognize the authority of the Soviet-appointed archbishops, but retain allegiance to former church leaders who fled when the Russians occupied the Baltic States in 1944.



BISHOP PONDER. Dr. Lejos Veto, head of Hungarian Lutherans, with Anglican Bishop K. H. Ting of China and Bishop Nichols of the U.S. at WCC Central Committee meeting.

August 22, 1956

The Lutheran

Veto is a Communist Agent

Russians complete visit

About as much of the United States as can be seen in ten days was covered by the delegation of eight Russian church leaders who visited here this month as guests of the National Council of Churches. Their visit repaid one made to Russia in March by a group of U.S. churchmen.

The Russians lunched in swank hotels and in Philadelphia's staid Union League Club, ate hot dogs and potato chips in Ohio, toured Yale University and a small Ohio college, saw city skyscrapers and farm homes, attended a dozen church functions to glimpse the way free churches carry on their work.

Between official meetings, the visitors continued conversations begun in Moscow. Chief subject was the freedom of the churches to co-operate for world peace. Agreement was reached on at least one point. The United Nations as an instrument for peaceful co-operation between nations deserves support from all Christian people, they affirmed. "Every possible Christian influence" should be applied to enable the UN to "carry on its work in line with the principles underlying its charter," said Russian Orthodox Metropolitan Nikolai, leader of the visiting group.

Lutherans hope for closer ties

Lutheran churches in the Baltic lands "would welcome the chance" of uniting with international agencies like the Lutheran World Federation or the World Council of Churches, Lutheran Archbishop Gustav Turs of Latvia said. He and Archbishop Jan Kiivit of Estonia represented Baltic Lutherans in the delegation.

June 20, 1956
The Lutheran



SPOKESMEN FOR WEST

Dr. Fry and Dr. Visser 't Hooft

gifts is far more significant than their cash value, Dr. Empie emphasized. The gifts have had an "important bearing on the course of contemporary Lutheran church history" and have kept alive "un-counted thousands of persons," the NLC executive said.

Dr. Fry to represent West

Russian churches are interested in closer ties with the Christians of the West, the World Council of Churches Central Committee was told at its meeting early this month at Galyatetoe, Hungary. In response to overtures from western church leaders, Russian Orthodox officials had asked for a conference at which they might discuss further possible participation in the ecumenical movement.

To talk with the Russian delegates, the Central Committee named its two top officials, Dr. Franklin Clark Fry, United Lutheran Church president and committee chairman, and Dr. W. A. Visser 't Hooft, WCC general secretary. The conference will probably be held in Paris in January, 1957.

Dr. Fry had previously conducted informal discussions about Russian church participation in the World Council. He met with Metropolitan Nikolai, second-ranking Russian Orthodox prelate, at Moscow last March and again in the U.S. in June. In these talks, Dr. Fry reported, he found that the Russian Church "does not refuse to change its attitude toward the World Council and that its views on peace are 'now in complete accord' with those of the WCC."

English primate favors move

"Close relations" between the World Council and the Russian Orthodox Church "can make a great contribution to the advancement of international church affairs," Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, said in an interview in Vienna last week. Dr. Fisher was vacationing in Austria after attending the WCC Central Committee meeting.

The Russian church, under the Soviet regime, has "a large amount of freedom within a small space, and the faithful can freely worship and utter Christian truth," the English churchman averred.

At the same press conference the archbishop decried Roman Catholic suppression of freedom of other churches in some parts of the world. "I admire the Catholic Church in many respects and have made many efforts during the last two years to establish closer links between the two churches," he said, adding that he regretted Roman Catholic pressure to prevent other Christian bodies from exercising free worship in some lands. Spain and Colombia, both dominantly Roman Catholic countries, have been hotspots of religious persecution.

Niemoeller calls for compromise

It's not enough to be reconciled with God, Dr. Martin Niemoeller, controver-

BOOKS

The Lutheran January 4, 1956

Fosdick Finale

What Is Vital in Religion. By Harry Emerson Fosdick. Harper. 238 pages. \$3.

Dr. Fosdick announces in his preface that this is his last volume of sermons. Far from being swan songs and valedictories, these sermons are trumpets blowing reveille. They are the cogent witness of a towering Christian of our time to what he deems "the great affirmations of the Christian faith: God is; Christ is his revealer; man is the child of the Eternal Spirit; there is an eternal purpose which he purposed in Christ; all men are members one of another; love is the law of life."

Impatient with "ecclesiasticism," "the trivialities and sectarian littleness of the church," "formal conventional religion," "the old slavery of dogmatic creeds," Dr. Fosdick pleads for "real Christianity," that is "a daily personal practical reliance upon God." Preaching as "a liberal to liberals," he warns of shallow liberalism without rootage, lacking the dimension of depth, of "Christianity reduced to a practical, ethical way of life." He sees "the renaissance of doctrine" as indispensable when "our world faces now a prodigious choice: Christ or anti-Christ." (A crisis not peculiar to 1955, but our immemorial emergency!)

The most widely known liberal preacher of our century sets it down as sober judgment: "Man is a sinner: there is truth in that old doctrine of original sin—something fundamentally wrong in us from which we desperately need to be saved, and from which science alone cannot save us, nor education alone, nor any automatic evolution, only what the New Testament calls the grace of God, forgiveness, spiritual rebirth, being inwardly transformed by the renewing of our minds."

From any homiletical standpoint, these sermons are superlative preaching—the inspiration and despair of the rest of us with the same awesome mandate to make God real and Christianity credible in our time. This is great preaching that probes past our shining modern facades, exposing and interpreting to men where they live the deep, abiding meanings of the human situation in the light of the eternal. Dr. Fosdick closes his career at his top level.

Philadelphia

WILLIAM O. MOYER

Interpreting Old Testament

From Faith to Faith. By B. Davie Napier. Harper. 210 pages. \$3.

This is a book about the Old Testament by a professor at Yale University. The author has chosen his title well, for he desires most to delineate the faith of those who produced the Old Testament. He analyzes the literary characteristics of each section of the Old Testament before he proceeds to its theological message.

Over one-third of the book is devoted to a study of Genesis, and the author reveals his viewpoint by his titles: "Myth" for the chapter about Genesis 1-11, and "Legend" for the chapter covering the rest of Genesis. He speaks of etiological stories, of collections by the Yahwist and the Elohist, and of postexilic priestly editing.

The book is abreast of the latest theories and discoveries. It states that a late source is not necessarily untrustworthy, and that all history includes interpretation. There is mention of recent archeological testimony to the historical accuracy of much in the biblical narratives. The whole theological perspective is similar, of course, to the contemporary emphasis in biblical studies. Though five types of literature are discerned, a unity of message is found to prevail throughout the Old Testament.

The author's most distinctive contribution appears in the parallels he traces between three of the patriarchs and the three periods of Israelite history, between Joseph and the Messiah, between Saul and Adam, and between David and Cain. For the average reader, it will not be the literary criticism but the lively reproduction of situations

THE YEAR IN THE CHURCHES

THE SPOTLIGHT on church news swung in wide arcs during 1956. Its rays pierced the Iron Curtain to bring direct information and contact with the churches of the Soviet Union. Important datelines heralded not only the major capitals of the world, but some out-of-the-way places: Tranquebar, India; Gilbulla, Australia; Galyatetoe, Hungary; and Clinton, Tennessee.

Sometimes the news was good—as when Bishop Ordass gained full freedom or when U.S. Lutherans made remarkably good headway in efforts toward union. Sometimes it was bad—an increased flow of homeless thousands because of strife in Central Europe, or a growing tension because of racial antagonism.

INTERNATIONAL

A GROUP of American church leaders attended the Russian ballet performance at Moscow's Bolshoi Theater one Sunday evening in Lent. It wasn't their normal choice. It reflected efforts of Soviet officials to roll out the red carpet in honor of the visit of an American church delegation to Red Russia.

Nine U.S. churchmen—including the ULCA's President Franklin Clark Fry—spent ten days in Russia to establish friendly contact with the Christians of that land. Two months later the visit was returned when eight Russian church leaders came to the U.S. as guests of the National Council of Churches. Among the visitors were Lutheran Archbishops Jan Kiiivit of Estonia and Gustav Turs of Latvia. After the visits both groups of churchmen agreed that "we have made progress toward understanding each



AMERICANS IN MOSCOW. Dr. Fry and others in U.S. churches' delegation cross snowy Red Square during March visit to Soviet capital.

other." Future exchanges of church groups were expected.

WESTERN CHURCHMEN crossed again into Soviet-ruled lands in August, when the World Council of Churches' executive committee met in Hungary. Important byproduct of this session was the contact made by Dr. Fry, Lutheran World Federation President Bishop Hanns Lilje, and LWF Executive Secretary Carl Lund-Quist with Hungarian

authorities to negotiate a new "trial" for Lutheran Bishop Lajos Ordass. Two months later Hungary's Supreme Court announced that the bishop had been convicted in 1948 on false charges, gave him a full pardon. Hungary's political upheaval in October returned Bishop Ordass to his former position as head of the Lutheran Church, deposed Communist-appointed Bishops Laszlo Dezsery and Lajos Veto.

ROMAN CATHOLICS and Communists came to a formal agreement in Poland. Cardinal Stefan Wyszynski was restored to church leadership. A four-man church-state commission then arrived at an agreement allowing freedom of worship, religious instruction in public schools, and the return of exiled nuns and priests. In return the Roman Catholic bishops promised to support all government measures based on "legality . . . social morality and the repairing of wrongs."

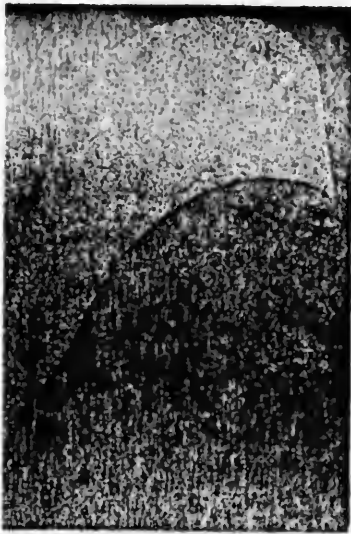


FULL PARDON was given Bishop Lajos Ordass by Hungarian Supreme Court. Political changes later restored the bishop to his former post as head of the Lutheran Church of Hungary.



RUSSIANS IN PHILADELPHIA. Lutheran Archbishops Kiiivit of Estonia and Turs of Latvia, Armenian Bishop Saak and Russian Orthodox Metropolitan Nikolai were among eight visiting U.S.

January 2, 1957



U.S.S.R.

**"We must
reach out
friendly hands"**

**METROPOLITAN NICHOLAI, Deputy
Patriarch of the Russian Orthodox
Church and Metropolitan of Moscow,**

SOVIET SECRET POLICE AGENT NIKOLAI

(Photographed from Philadelphia Inquirer, June 9, 1956)



Metropolitan Nicholas, head of an eight-member deputation of Christian leaders from the Soviet Union, inspects the Liberty Bell at Independence Hall, as part of a 10-day visit in this country. Other Russian clergyman is not identified.



PROTEST VISIT OF RUSSIAN CLERGY: Police restrain demonstrators in Philadelphia as Metropolitan Nikolai, chairman of the Russian group, is escorted to Independence Hall by the Rev. Dr. Eugene Carson Blake, the president of the National Council of Churches.

THE KREMLIN'S ESPIONAGE AND TERROR ORGANIZATIONS

**TESTIMONY OF PETR S. DERIABIN
Former Officer of the USSR's Committee of State Security (KGB)**

HEARING BEFORE THE COMMITTEE ON UN-AMERICAN ACTIVITIES HOUSE OF REPRESENTATIVES

EIGHTY-SIXTH CONGRESS

FIRST SESSION

RELEASED MARCH 17, 1959

Mr. ARENS. What are the methods used by the MGB?

Mr. DERIABIN. Soviet intelligence most of the time is using methods like blackmail, bribery, and they include prisoners of war who spend some time inside the Soviet Union. They are using immigrants. Sometimes they send as immigrants to another country their own citizens to make some kind of spy network. Actually, they are working in two ways. They use legal channels and illegal channels and foreign missions and exchange groups, too.

For instance, when the Soviet delegation is going abroad, it always includes some intelligence or counterintelligence officers.

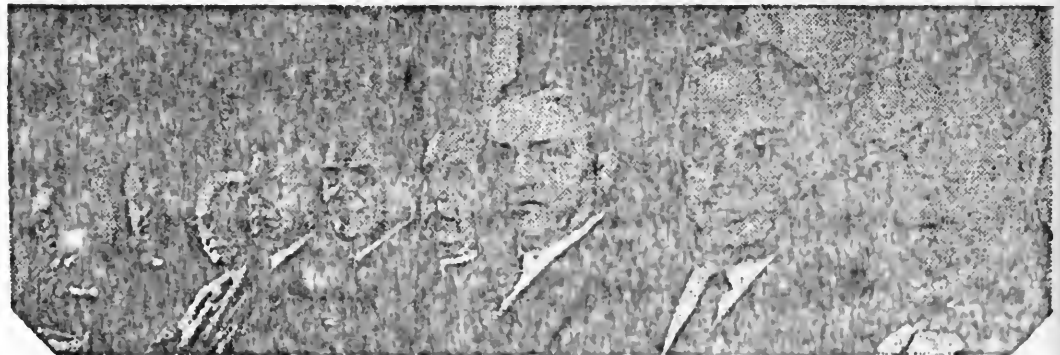
For instance, in 1957 there was a Soviet delegation, a construction delegation in the United States, which includes one Soviet intelligence officer whose name is Major Zagorsky, who was a member of that Soviet delegation. When the Moiseyev dancers were here, Lieutenant Colonel Aleksandr Aleksandrovich Kudriavtsev was a member of the Moiseyev dancers who is working for Soviet intelligence for many years, and he is a colonel. Both of them were working with me in Moscow while I was there.

Another example was in 1956, when the Soviet religious delegation was here, the Soviet Orthodox Church. The chief of that was Archbishop Nikolai. He is not a member of KGB, but he is an agent of KGB since World War II, who gives information to KGB. KGB is asking him and he is giving information. He is actually an agent.

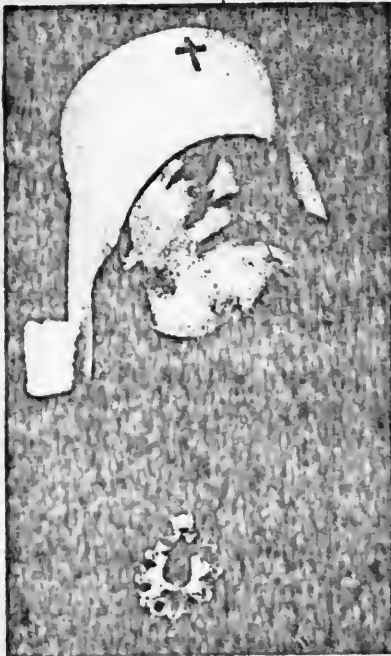
COMRADE NIKOLAI AND FRIENDS

(Photographically reproduced from the *Daily Worker*, New York, March 8, 1956)

PROTESTANT CHURCH LEADERS MAP PLANS FOR TRIP TO MOSCOW



NINE PROTESTANT LEADERS who met here to discuss final plans for 11-day visit with Christian leaders in Moscow. President were (l. to r.): Bishop D. Ward Nichols, African Methodist Episcopal Church; Rev. Dr. Franklin Clark Fry, United Lutheran Church; Paul B. Anderson, International Committee of YWCA; Rev. Dr. Roswell P. Barnes, National Council of Churches; Rev. Dr. Eugene Carson Blake, president of the National Council of Churches; Rt. Rev. Henry Knox Sherrill, Protestant Episcopal Church; Charles Coolidge Parlin, Methodist layman; Rev. Dr. Herbert Gezork of Andover Newton Theological Seminary, and Rev. Dr. Walter W. Van Kirk, National Council of Churches. Russian churchmen plan to visit the U.S. in June.



PRELATE, Orthodox Metropolitan Nikolai is agent in secret police.

SOVIET AGENTS IN THE WEST

STATE Security agents are planted in almost all Soviet agencies abroad. Most Soviet consuls and vice consuls are members of the Russian secret police; among other things their job is to prepare dossiers on visa applicants and try to force Russian émigrés in their areas to return to the homeland or enlist as spies. Other State Security officers are to be found in Soviet embassies and traveling delegations, where they keep an eye on touring Russians.

Since coming to the U.S. Deriabin has amused himself by spotting former colleagues among visiting Russians. When he saw the Moiseyev dancers perform in New York he spotted his old friend Lieut. Colonel Kudriavtsev sharing in the curtain calls as a member of the production staff. In 1957 a Soviet trade delegation to the U.S. included another State Security acquaintance of Deriabin's, Major Sergei Zagorsky. The major, listed as a "construction engineer," had once worked at the unconstructive job of amassing incriminating evidence for the Moscow dossiers of East German officials. A delegation sent to the U.S. in 1956 by the Russian Orthodox Patriarch of Moscow was headed by Metropolitan Nikolai Dorofeyevich Yarushevich, who is both second-ranking prelate of the Russian Orthodox Church and a State Security agent of long standing whom Deriabin once met in Vienna. During the Brussels Fair Deriabin saw a news picture of a group of visitors at the U.S. exhibit. One of them was a State Security man from his old office in Moscow.

(Photographed from *Life*, March 23, 1959)

(Associated Press Story, Aug. 11, 1958)

Soviet Orthodox Church May Join World Council

UTRECHT, Netherlands, Aug. 11 (AP) — Moscow Metropolitan Nikolai said Saturday he would recommend that the Russian Orthodox Church join the World Council of Churches.

The church refused to join the council in 1948.

The Russian churchman's statement was issued at the end of a two-day East-West church conference here.

He said the Russian Orthodox is expected to send observers to future meetings of the central committee of the World Council of Churches but that membership would have to be decided by church dignitaries in the Soviet Union.

Metropolitan Nikolai's statement revealed some disagreements with Western church leaders over nuclear bomb tests and ways to world peace.

The Russian church leader said the Russian Ortho-

dox Church wants nuclear tests stopped without conditions.

He said that if the Western church leaders want to include conditions, then there could be no agreement on this point by the Russian church.

The Metropolitan said in an interview later that his church could not express a firm decision that it would become a member of the council.

"I can only say that the next stage is one of consultation with all Soviet church signatories," he said.

"There is no doubt, however, that this first meeting has been a good basis for future contacts and meetings."

He said there are 22,000 churches in Russia with 35,000 priests.

He said there are no figures on the number of church members there.

August 15, 1961
The Lutheran Standard
INTERNATIONAL



The preparatory study booklet for the World Council of Churches' forthcoming Third Assembly, printed in 33 languages, is entitled "Jesus Christ—the Light of the World." —RNS photo

WCC Presents Christ

Jesus Christ—the Light of the World is the title of the WCC's 76-page illustrated book, which has already sold more than half a million copies printed in 33 languages.

In the preface to the study booklet, Dr. W. A. Visser 't Hooft, WCC general secretary, notes that the church bodies meeting in New Delhi through their chosen delegates have their "relevance in the local congregations, in the common worship, and the working and living together of individual Christian men and women." Christians often ask how they can "play their part in this new ecumenical movement of our time," he writes. "Here is one opportunity."

The book, which takes its title from the theme of the Assembly, includes a treatment of the theme and its three sub-themes, Witness, Unity, and Service. It also includes eight Bible studies and a section on the World Council called "The Local Task in the Total Vision."

Copies have been sold in more than 50 countries, including Eastern Europe. The largest number of copies have been sold in the World Council of Churches' three official languages—English, French, and German. It is expected that about a million copies will have been sold by the time the Assembly opens.

Russian Christians welcomed

The World Council of Churches had at its New Delhi assembly accepted into membership the Russian Orthodox Church, whose headquarters are in Moscow. It was the first Soviet Union church to enter the 198-member world body, although churches from other Iron Curtain lands are members.

Reception of the Russian Church will strengthen the spiritual forces that oppose the atheistic ideology of the Communists, said Dr. Malvin H. Lundeen in Minneapolis last month. The Augustana Church president had been a delegate at the New Delhi meeting. "Believing Christians" in Russia are "allies in the ongoing struggle against godless communism," Dr. Lundeen declared.

Presiding Bishop Arthur Lichtenberger of the Protestant Episcopal Church called admission of the Russians a "brave move." He emphasized that the church was received into the council because "Russians are Christian people" and not because of any "Communist ruse." Dr. Paul B. Anderson, YMCA leader, said that ties with Christians of other lands will "hearten and encourage the Russian Orthodox faithful." An authority on the Russian Church, Dr. Anderson said it would "play its full part" as a council member.

May 23, 1961

The Lutheran Standard

INTERNATIONAL

Russian Church Seeks WCC Membership

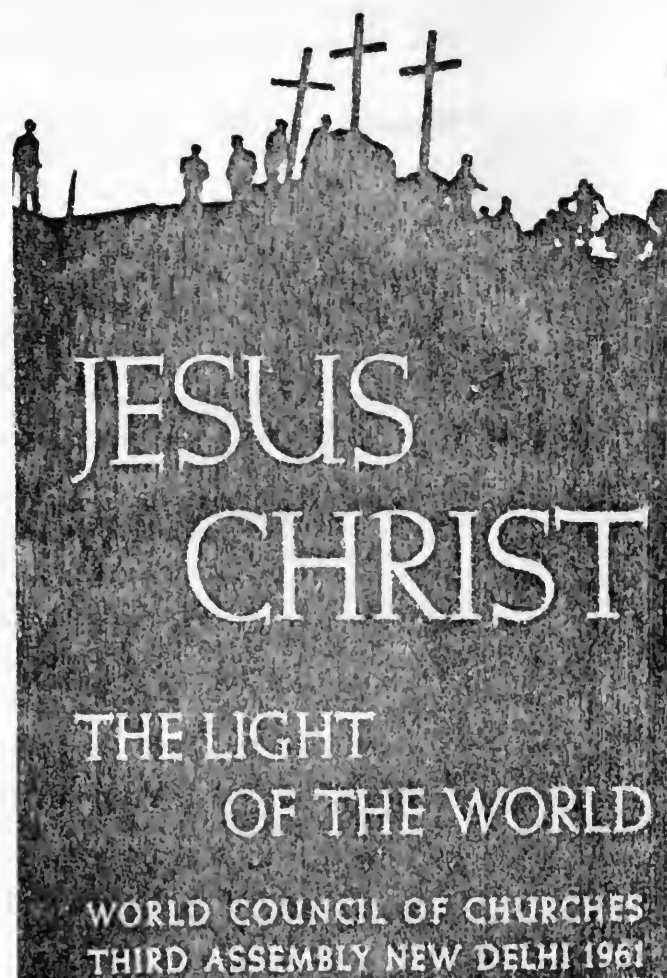
A development of far-reaching implications was seen in the announcement last month that the Russian Orthodox Church, which has a membership of at least 40,000,000 has made formal application for admission to the World Council of Churches.

If the application is accepted—it will be voted upon by the WCC's Third Assembly at New Delhi, India, Nov. 18-Dec. 6—this will mean that for the first time an Eastern Orthodox body inside the Soviet orbit has become affiliated with the world's largest ecumenical body of which 176 Protestant, Anglican, and Eastern Orthodox church bodies in more than 50 nations are now members.

Dr. Franklin Clark Fry, chairman of the WCC's Central Committee, stated, as did others, that the entrance of the Russian Church would increase tensions. But, he added, the ecumenical movement is "synonymous with tensions." Another ULCA pastor, Dr. O. Frederick Nolde, Philadelphia, director of the Commission of the Churches on International Affairs, said the Russian Church's application was "a good thing in the context of our concern for world peace with justice and freedom."

WHY BE ECUMENICAL?

A Missouri Synod theologian discusses ecumenicity and the need for a United Church. Dr. Tietjen considers some of the common concerns affecting all Christians and the differences which split Christendom.



ON A WIDER LEAGUE MESSENGER

NOVEMBER 1961

THE
AT C. L. H. O. C. E.
THE
AT C. L. H. O. C. E.
THE

by JOHN TIETJEN

The space age has introduced a great many new words into our vocabulary. Terms like "orbital flight," "nose cone," and "countdown" have become popular within the last few years. So has the word "ecumenical," though it has nothing whatever to do with the conquest of space.

Today the religious vocabulary of many average Christians includes the word "ecumenical." That's because so many Christian people in our time consider "ecumenicity" a virtue. Church leaders encourage their churches to be ecumenical. And because anything can be overdone, those who are fanatically ecumenical are labeled "ecumeniacs."

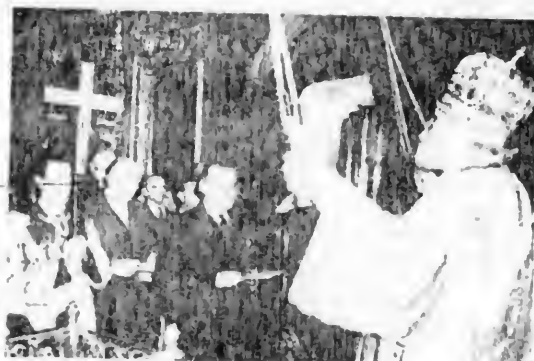
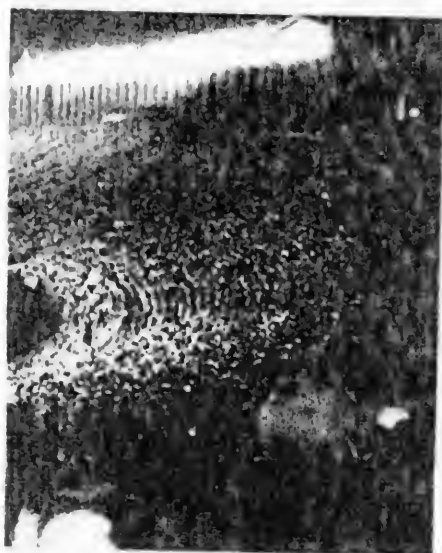
What does it mean to be ecumenical? Should you be?

Indeed you should. The Christian Church is ecumenical. That means it is not limited to a certain part of the

pt. 27 of Jesus Christ The Light of the World

task of claiming the youth of Latin America for Christ, or lay men and women are seeking to find ways by which they may fulfil their evangelistic task in 20th century society in India or the United States of America, or church leaders of East and West are striving to keep the Christian fellowship unbroken in spite of political and ideological barriers, staff members and others from the World Council of Churches are called to enter into their problems and to give what guidance they can from the experience of churches in other parts of the world.

It might be said that the World Council of Churches exists so that Christians around the world shall no longer speak of "they" and "we": "they" the clergy, "we" the laity; "they" the men, "we" the women; "they" the Catholics, "we" the Protestants; "they" the old people, "we" the young people; "they" of the East, and "we" of the West; "they" of the national church, "we" of the local congregation, or vice versa; but in obedience to Christ and in love and service of Him they may always and altogether say "we the Church of Christ".



Top right - A five member W.C.C. delegation visited Russia at the invitation of the Russian Orthodox Church.

Middle right - Christian leaders attend the W.C.C. Central Committee each year.

Lower right - Bishop Lesslie Newbigin, I.M.C. General Secretary, talks with W.C.C. General Secretary

Dr. W. A. Visser 't Hooft

Left - Soldier Field, Chicago; Festival of Faith at Second Assembly, 1954.

(Photographed from New York Herald Tribune, December 14, 1961)

Russian Prelate an Apologist for Reds

Metropolitan Nikolai Dies at 69

By The Associated Press

MOSCOW.

Metropolitan Nikolai, sixty-nine, second ranking prelate in the Russian Orthodox Church and official apologist for communism, died yesterday of a heart attack. Ill health had forced him to give up his active duties two years ago.

Took Vows in 1914

Born Boris Dorofeevich Yarushevich in Kovno, Lithuania, the Metropolitan entered the Physics and Mathematics Faculty of St. Petersburg University in 1909, switching a year later to the theological academy. He took the monastic vows in 1914 and was ordained as Nikolai. At the beginning of World War I he was appointed confessor to the Finnish Bodyguard Regiment.

In 1918 he was appointed Superior of the Cathedral of Peter and Paul at Peterhof (now Petrodvorets); in 1919 Archimandrite of the Alexander Nevsky Monastery, and in 1922 Bishop of Peterhof and Vicar of the Petrograd (now Leningrad) eparchy. When he opposed the "renovation movement" in the Church, he was arrested and



Associated Press
Metropolitan Nikolai

exiled, but returned in 1924 to the Peterhof pupil.

In 1927 the Soviet government confronted Russian priests with "a declaration of

unconditional loyalty to the Soviet power." Nikolai signed it; Metropolitan Isidore of Petrograd rejected it and was shot. Eight years later Nikolai was elevated to Archbishop. The following year he was appointed administrator of the Novgorod and Pskov eparchies, and in 1929, after the annexation of the western Ukraine and Byelorussia to the Soviet Union was appointed exarch of those regions with the title of Archbishop of Volhynia and Lutsk.

Under his eagle the authoritarian aspirations of these areas were quelled. As a reward, in 1931 he was promoted to Metropolitan of Kiev and Galich with the right to wear two sacred icons and have the cross carried before him at services.

He was one of Russia's most eloquent orators, and the Communists used him to good effect as a spearhead for their peace propaganda drives. His tall, lean figure, cloaked in severe black; an ascetic face emphasized by a wispy, square-cut gray beard, and glittering eyes that seemed to flash fire when he was aroused attracted audiences of thousands to the great Bogoyavlensk Cathedral in Moscow whenever he spoke.

Nikolai was an accomplished mathematician who worked differentials and integrals for relaxation; played the piano and read medical journals to soothe his analytical mind. It was child's play for him to walk the narrow streets and courts of the old city and church and cathedral. He became part of Premier Stalin's personal entourage, and began a subtle campaign to "defeat" the dictator.

At first he ordered lamps placed under the pictures of Stalin in public places so the leader could be seen better. Then he replaced the lamps with candles "to create a festive mood." Finally he substituted red lamps like those burned in sanctuaries. His reward: while more than 120,000 priests were in Orthodoxy, Nikolai's ecclesiastical power was in, according to re-

(Photographed from The Indianapolis Star of December 3, 1961)

Reds And Churches Don't Mix

We believe the organized Christian religions of the world will one day sadly regret this agreement with the World Council of Churches of the Russian Orthodox Church. Whatever the reasons, the council has taken in an official branch of the Communist Party of the USSR, an organization which has as one of its aims the destruction in this world of a belief in God.

Archbishop Nicodim, leader of the Russian Orthodox Church delegation to the World Council meeting in New Delhi, India, is an official of the Soviet government. If he were not, he could not hold office in the so-called church which is permitted by the Communists to exist because it serves their purposes. Nicodim is 32 years old. This means he has been trained in a Communist "theological" school according to precepts acceptable to Communist chieftains who are zealous atheists.

Nicodim's predecessor in the Russian Orthodox Church, Metropolitan Nikolai, was an identified agent of the Soviet secret police. Nicodim was one of his most favored underlings. Nicodim, like Nikolai, has never veered from the Communist Party line since 1931.

Evidence of all this is known to leaders of the World Council of Churches. Probably a few of them, with a wishful blindness peculiar to some extremely good people, think it just isn't so. Undoubtedly there are others who believe their own spiritual cause so strong that it must triumph; in other words, they count on their atheism to win the Communists to Christianity.

We shall leave it to the theological scholars to discuss whether it would have been possible to buy with to enroll Lucifer with the saints that are in the Heavenly Court. Our theme is not so pretentious. We merely point out that if salvation of Communists is indeed the motive of the World Council of Churches, it plays a dangerous game in the way it goes about the business. It opens into the top councils of Christianity a transmission belt for the most devious, most deceitful, most deadly of communism's many intellectual narcotics.

The World Council appears to be placing the importance of belonging ahead of the importance of believing. We question the wisdom of leaders who make so great a mistake.

and Cardinal Mindszenty of Hungary. He was fond of calling himself a "Christian Communist."

An accomplished linguist, he traveled widely and was often called to spread the "Marxist-Christian" doctrine. In 1930 he called Pope Pius XII an "anti-Christian," an "agent of American imperialism" and "an enemy of the Soviet Union." In 1951, at a Communist-sponsored meeting of the World Council for Peace in Berlin, he denounced the United States and its police action in Korea. In 1955 he attacked the "United Nations" as an instrument of war. In a book, "Sermons and Speeches of the Metropolitan Nikolai," an official publication of the Moscow Patriarchate in 1960, he said:

"The greedy octopus of the octopus across the ocean are trying to engulf the entire universe. Capitalist America, this fantastic prostitute of the new Babylon... is trying to subvert the peoples by pulling them into war!"

(Photographed from Daily Telegraph, Sydney, Australia, December 14, 1961)

An innocent back from abroad

THE main outcome of the Rev. Alan Walker's trip to the assembly of the World Council of Churches has been one of the most dangerously silly statements of the year.

Mr. Walker has come back from New Delhi in a glow of enthusiasm over the admission to the Council of the Russian Churches.

As a churchman he is fully entitled to be pleased about this move. But when he goes on to hail it as "the first large crack in the Iron Curtain" he is only making himself an unwitting instrument of Soviet propaganda.

Mr. Walker reels off an impressive sounding list of figures to support the claim that the Russian Orthodox Church within the Soviet Union is still vigorously active.

He says it has 50-million adherents, 30,000 priests, 73 bishoprics, 40 monasteries, etc.

The people who believe that there is no Church in Russia, he says, are "pathetic victims of propaganda."

Maybe. But the people who imagine that the Soviet is anything but an implacably atheistic State, unsusceptible to any kind of religious

Walker is a Methodist pastor and leader in WCC of Australia

susasion from within or without, are even more pathetic victims of propaganda.

In the face of Mr. Walker's overstatements one can't help thinking that allowing the Russian delegates to go to New Delhi was one of the Kremlin's smartest moves.

How handy it would be to have Mr. Walker going back to 90 countries singing praises of Soviet religious tolerance!

Statements of Archbishop Nikodim Compared With Testimony of Former Soviet Secret Police Officers

COMPILED BY CARL McINTIRE

(Photographically reproduced from a leaflet)

The statements of Archbishop Nikodim in the press conference of the World Council of Churches, November 20, 1961, are here compared with sworn testimony of former officers of the Soviet secret police who have defected to the West and given their testimony before the United States Senate Internal Security Subcommittee. Yuri Rastvorov, a lieutenant colonel of the MVD, served in the secret police for eleven years. His testimony was given February 8, 1956, and April 12, 1956, in Washington, D.C. Petr S. Deriabian, a major of state security serving as an officer in the NKVD, and working in the counterintelligence section of Otkranta, March, 1947, to April, 1952, testified May 5, 1959, before the United States Senate Internal Security Subcommittee. His lengthy testimony is entitled, "Communist Controls on Religious Activity."

I.

Nikodim said: "The church is completely independent in Russia. There is no question of government approval or disapproval."

Mr. Rastvorov: "As you know, the church in the Soviet Union is not independent, as, at the present time, the Soviet Union Government is trying to prove. It is completely dependent on the state, and the state conducts all activities of the church in the Soviet Union" (April 12, 1956, page 781).

Petr S. Deriabian testified that in the MGB in Moscow "there was a section O of the state security. The chief of that section was General Karpov, and under him was every security officer in the region and the Province sections, or subsections O. This subsection was taking care of all activities of Baptists and religious orders" (May 5, 1959, page 2).

II.

Nikodim said: "All those who speak about the subservient role of the Church are either misinformed or else they know the facts and do not speak the truth."

Yuri Rastvorov testified concerning the position of chairman of the religious committee of the Council of Ministers of the USSR: "Practically they keep the church under complete control . . . Well, they handle the church affairs in the Soviet Union. . . . The church depended on the Government of the Soviet Union. And I just don't know what to add to this" (April 12, 1956, pages 781, 782).

Petr S. Deriabian: "It is impossible in the Soviet Union to serve God without serving the state security. You give some information for state security about religious activities; otherwise you cannot attend the church. . . . All church activity

was subjected and subjugated under an arm of the state" (May 5, 1959, page 7).

III.

Nikodim said: "Every monastery has its churches. The monks have every possibility to speak about anything they want to from the pulpit of their churches."

Petr S. Deriabian testified: "Each republic, for instance, has a section or a subsection [MGB, the Ministry of State Security]. It is according to the religious activity in each republic. If there is more religious activities in some area, there are more. And each Province has General Karpov's officers in every city, where they work in KGB, taking care of all church activities or activists' work. Most of the priests in the Soviet Union, and the religious people who help the priests, they are some kind of agents of KGB or the MGB, or were at that time" (May 5, 1959, page 7).

IV.

Nikodim said: "It is necessary to say that we in the Church are also independent in our inner life. There is no possibility of speaking about approval or disapproval by the state of the actions of the church."

Yuri Rastvorov testified: "When the Government permitted the Orthodox Church to operate more freely, the church organized seminaries, . . . many people — from MVD headquarters were sent to the seminaries as students. . . . They sent officers, counterintelligence officers, to these seminaries, and later they became bishops in many churches in the Soviet Union."

Question by the interrogator, "And actually, they were members of the Soviet Security Police?"

Mr. Rastvorov replied, "They were members; they were officers of MVD, pure counterintelligence officers in MVD" (April 14, 1956, page 781).

Petr S. Deriabian testified, "When the state security recruited priests and ministers as their agents, they always said, 'You will serve us or we will put you in jail, according to your activities.'"

The questioner asked, "Did I understand you correctly to say that it was the objective to recruit as agents, if possible, all of these candidates for the priesthood?"

Mr. Deriabian replied, "That is right."

Questioner, "You got as many as you could, and tried to get them all?"

Mr. Deriabian, "You are right."

Questioner: "Well now, suppose there was a young man studying for the priesthood and they

could not recruit him. What happened? Was he allowed to go ahead and complete his studies and become a priest, or did they bring some kind of pressure to bear on him?

Mr. Deriabian: "Well, if it happens like this, they will get some kind of information on him, or they will take his papers, and we will say that his course is filled up; and they will say, 'We cannot take you'" (May 5, 1959, pages 7 and 9).

V.

Nikodim declared that there was complete religious freedom in the Soviet Union: "By the government decree of 1918 the church is separate from the state and in the constitution accepted in 1936 it was repeated once again."

The Rastvorov hearing, April 12, presents Exhibit No. 227 from the Communist *Daily Worker* magazine, April 3, 1949, "The Truth About Religion in the Soviet Union," by Georgi Karpov, chairman of the council for the affairs of the Russian Orthodox Church. The position taken by Nikodim is the same as presented here. "Along with the other civil liberties guaranteed by the Constitution of the U.S.S.R., the full freedom of religious worship is enjoyed by the people of the U.S.S.R. . . .

"Under that decree [January 23, 1918, signed by V. I. Lenin], church property, such as real estate, and enterprises which were operated for profit, were nationalized. Church buildings and objects especially intended for religious service however, were turned over to the religious congregations or associations, for permanent use free of charge."

VI.

Metropolitan Nicolai was the second ranking churchman in the Soviet Union and in charge of foreign relations for the Moscow Patriarch. He preceded Nikodim in this office. Nikodim served as an assistant to Nicolai for one year before Nicolai was removed. In June, 1956, Nicolai visited

the United States as the guest of the National Council of the Churches of Christ in the U.S.A. Nicolai maintained the identical same positions as those enunciated by Nikodim, November 20, 1961, in New Delhi. In an Associated Press dispatch, June 9, 1956, from Washington, D.C., it was reported, "Metropolitan Nicolai of the Russian Orthodox Church denied categorically tonight that either he or any other member of the Soviet religious delegation now visiting the United States had ever collaborated with the Communists."

Petr Deriabian worked with Metropolitan Nicolai under instructions from the KGB. Deriabian testified that while he was Deputy Chief of Counterintelligence of MGB, Soviet State Security in Vienna, December, 1953, Colonel Kovalev received and referred to him a telegram from Alexander Panyushkin, who had previously been Ambassador to the United States. The telegram advised that a Soviet delegation to the Vienna Conference for Peace would arrive in Vienna. Deriabian testified that at the same time "the telegram said that Metropolitan Nicolai is an agent of the State Security."

Under questioning, Deriabian said that he was given the telegram in the course of his official duties: "The telegram told me to take care of all of the delegation and to meet them. . . . Actually, the Metropolitan Nicolai arrived by plane, and I met him in the airport and put him into my car with another member of the delegation."

Deriabian reports in detail his repeated contacts with Nicolai as they worked together to make sure that Father Arseny did not defect to Switzerland. Nicolai reported to Deriabian that the job had been done and Arseny would remain in his position (May 5, 1959, pages 13 and 14).

Nikodim, who replaces Nicolai as chairman of the Foreign Office of the Russian Orthodox Church, is an agent of the secret police and an important part of the Communist conspiracy. He is Exhibit A in the World Council of Churches of the effective use which the Communists are able to make of the Christian churches. His statements at the press conference in New Delhi, November 20, are seen to be Communist propaganda.

Board issues packet on Reds

"It is important for Christians to understand clearly what is generally meant by the term communism, what communism essentially is and how it operates," said the Rev. Rufus Cornelsen, director of social action for the United Lutheran Board of Social Missions. Mr. Cornelsen announced the compilation of an eight-piece packet on communism, including two books, to be distributed by his board. The packet, *Confronting Communism*, is designed as part of an educational program to help church members understand the threat of Red ideology. "Deepening and spreading fear" is evident in America "over the dangers fashioned by communism in today's world," Mr. Cornelsen said. "People have become deeply anxious and many are given to despair." He added a warning against "quick and oversimplified answers" and against "employment of methods that threaten the same freedoms and values they purport to protect."

The two books in the packet are *What We Must Know About Communism* by Harry and Bonaro Overstreet and *A Christian's Handbook on Communism*, reissued recently by the National Council of Churches. Other materials include statements issued by the Episcopal Church, United Church of Christ, and the American Lutheran Church.

Packets can be purchased from the Board of Social Missions, 231 Madison Ave., New York 16. Cost is \$1.50.

Catholics dispute booklet

National Catholic Welfare Conference had last month published an 80-page booklet entitled *Communism: Threat to*

The Lutheran

4/4/62

Recognize Red China p.26

Rufus Cornelsen (United Lutheran; New York, New York)

(1) Emergency Civil Liberties Committee -- sponsor -- program, January 30-31, 1953

**The Third Assembly of
the WCC served notice
that Asian and African
Christians are coming of age**

BY WILLIAM J. DANKER

I STARTED AT THE AIRPORT. After a 500-mile-per-hour flight through the night skies from Beirut to New Delhi it took me 1½ hours to cover the next 50 feet through immigration and customs. We should hasten to say that this was not the fault of the Indian officials; how were they to know that this time the plane would disgorge virtually all the passengers at Palam airport?

Frustration continued for many when, weary after an all-night plane ride, they discovered that accommodations in many cases lacked hot water and bathtubs as well as other amenities. Sixty percent of all the hotel rooms in New Delhi had been reserved for the World Council of Churches, even though an Indian Industries Fair with exhibits from 18 foreign countries had opened on Nov. 14, the eve of the Third Assembly of the WCC.

There was frustration at the opening service for many a churchman from the West as he tried to worship in a setting both Eastern and Western. The Indian lyrics sung by the choir to the accompaniment of Indian instruments had little in common with anthems by William. The *shamiana*, or Indian tent, such as those used at Indian weddings, was a far cry from Gothic cathedrals or contemporary churches, though it was a graphic reminder to the thoughtful that the church is the pilgrim people of God and that His first sanctuary was a tabernacle, or tent in the wilderness, something the church in its proneness to settle down in static, entrenched positions at the expense of its mobile mission to the world has been all too prone to forget.

Another Puzzler

The sermon by a Burmese preacher was another puzzler even for many of the more ecumenically minded parsons from the West. What did he mean when he kept insisting that the universal Gospel had to be expressed in Asian thought forms and that Asian theologians had now to do what the church did with the Judaeo-Christian heritage in the first-century Greek world? Many Westerners lack both the knowledge of Eastern religions and the knowledge of the extent to which expressions of the Gospel were Hellenized in the early church to appreciate what the preacher had to say about the importance of drawing Eastern forms of meditation and spiritual discipline into the service of the Gospel.

Old-style colonialistic missionaries who still look upon Asian church leaders as apprentices to be closely supervised were frustrated when they found it difficult at times even to follow, let alone make an intelligent critique of, profound presentations on Christian witness by Paul M. Devanandan of the Christian Institute for the Study of Religion and Society at Bangalore, India, or on Christian service by Masao Takenaka of Doshisha University at Kyoto, Japan.

Hard-Hitting Paper

And if there were any who felt like being patronizing to the newly independent states of Africa, Nigerian Sir Francis Ibiham's hard-hitting paper, read by his charming wife in a cold and drafty evening session in the *shamiana*—Delhi may be 120° in the summer, but it sometimes had

a hard time raising the thermometer to half that height during the winter, and sore throats and running noses were almost epidemic among delegates, though they slept under blankets every night — made it very clear that Western people, including some Christians, are coming too late with too little in the form of equal treatment for Africans or effective measures against white supremacists within or without the organized denominational structures.

If the first and second assemblies of the WCC at Amsterdam in 1948 and Evanston in 1954 brought Western churches together with Western churchmen occupying the limelight, while Asians and Africans provided exotic window dressing and restrained comment, New Delhi served notice that Asian and African Christians are coming of age. Their theologians will have to be reckoned with no matter how much frustration this causes Westerners.

Roman Catholic Observers

The Roman Catholic observers had their own measure of frustration when at this very first occasion at which they sent observers to a WCC assembly, they were embarrassed by an Indian newspaperman who got hold of a wandering monsignor and quoted him as being critical of the Portuguese terror against the natives of Angola, where the Protestant ministry has been the special target of Portuguese attack because it is the only kind of trained native leadership.

Carl McIntyre and the radicals of the right, in their efforts to stigmatize the large delegation from the Russian Orthodox church as Communists or Communist tools, were frustrated by the deft and disarming manner in which swarthy Bishop De Mel of Ceylon handled press conferences and by the points the Russians scored when they insisted, for example, that the only kind of unity

worth having is unity of faith and that all sentimental approaches should be dismissed.

Those who were hoping that the nuptials between the WCC and the International Missionary Council would be met with something less than unanimous approval were also frustrated when even the Norwegian delegation voted for the union, though the Norwegian Missionary Council had disapproved it in the IMC.

Russians: Tears in Their Eyes

But perhaps the greatest frustration of all was felt by reporters from the church press at this event. "Who shall believe our report?" If they reported that the Russian Orthodox bishops were knaves and Communist tools, many a person would be prepared to believe it. But would readers be equally ready to believe they got the impression that these Russians were fellow Christians, believers in Jesus Christ as God and Savior, and that there were scarcely any Christians in New Delhi happier to have contact with fellow Christians?

In Chicago a high-powered publicity campaign brought two or three hundred persons to an advance prayer meeting for the New Delhi assembly; in Moscow, without a single line of publicity in the papers, two or three thousand turned out for a similar meeting. The only persons this reporter saw with tears in their eyes at the opening service at New Delhi came from Communist territory.

Duty to Belong

The Orthodox churches yield to no church in the world in their conviction that theirs is the true faith, and for this reason they feel they have a duty to belong to the WCC. Nor did it bother them to attend worship services, though they practice close Communion. Time and again it was the Eastern churchmen who sounded the orthodox, Biblical note; however, it was also one of them who concluded evening prayers with an unsettling reference to the Virgin Mary.

Many a Western parson didn't even notice that the Nicene Creed at the opening service confessed that the Holy Spirit proceeded from the

Father, with nothing said of the Son. The Eastern churches broke off relations with the Roman Church largely over this issue, 900 years ago. One wonders what the Roman Catholic observers thought of this concession to Eastern orthodoxy.

Not a Church

Of course, the WCC is not a church, but spokesmen emphasized again and again that it is "a free association of churches" with no legislative authority over any of its member churches.

As the International Missionary Council takes its place in the WCC as the Commission and Division of Word Mission and Evangelism, it leaves the task of the mission with the churches: "The Council is not a church or a missionary society. It exists to be the servant of the churches and their agencies, and since 'a servant is not greater than his lord,' the test of its service is not that it acquires a stature of its own, but through it the churches are helped to be the church. Its effectiveness is not measured by its own activities but by the renewal of the churches' mission." (*Workbook*, p. 142)

The new Commission's annual budget request is only \$201,150, one tenth of the modest amount The Lutheran Church — Missouri Synod allocated last year to its Board for World Missions. The annual budget of the entire WCC appears to be only a little over \$2 million.

Brings Christians Together

The World Council of Churches does chiefly two things: (1) brings Christians together with other Christians to share Christian understanding and insight, (2) promotes and finances studies of the life and mission of the church. In its Division of Inter-Church Aid and Service to Refugees the major emphasis is on the resettlement and welfare of refugees. No desire is apparent to create a superchurch. One spokesman said it would take at least two generations for the emergence of church union, and then it would be up to the churches.

There was frustration for observers from nonmember churches because they could not be permitted to speak

(Continued on page 19)

KYRILL, SPURIOUS RMD PRIEST, GETS CAUGHT:

Article below photographed from The American Legion Magazine

By LEO HEIMAN

THE STREAMLINED, German-built diesel train screeched to a halt in front of the main waiting room at Jerusalem's railroad depot. Tough-looking armed Israeli police cordoned off the platform, as black diplomatic corps limousines, escorted by motorcycle outriders, disgorged a dozen Russian diplomats. Three elderly long-haired priests of the Russian Orthodox Church accompanied them, Israeli officials and Foreign Ministry representatives, as well, were there to greet the special train bringing this top-level Soviet "religious" delegation to the Holy City of Jerusalem.

The words "Soviet" and "religious" or "communist" and "church" sound pretty contradictory when used in the same sentence. And yet, ever since the special train's arrival in July 1960, the Israeli Government has been forced to continue protracted negotiations with a delegation of communist churchmen, representing the Kremlin-sponsored Holy Synod (Supreme Religious Council) of the Russian Orthodox Church.

The Holy Land's infiltration by Soviet agents wearing the long hair and black robes of Russian Orthodox priests, and the invasion of monasteries and churches in the Middle East by Soviet-trained "monks" and "nuns," are all part of the greater picture, in which the Kremlin's stepped-up penetration of the world's most sensitive trouble spot is spearheaded by phony churchmen and religious organizations.

In Israel, the Soviet religious delegation attempts to cajole, threaten, badger, blackmail and persuade the Israeli Government to turn over to the Russian Orthodox Church and the Russian-Palestine Society all buildings, land, farms and archives registered in the name of the late Russian Czar and his nobles, the former Czarist Palestine Society or the old Russian Orthodox Church.

The old Palestine Society was a bona fide archaeological, scientific and religious organization. But the new Russian-Palestine Society is merely a front for communist espionage and subversion. The crucial question is not the validity and legality of the Kremlin-sponsored Holy Synod of the Russian Orthodox Church in Moscow, regarded by many neutral churchmen as merely a stooge of international communism. What is at stake is a question of morality and ethics.

"A basic principle of the criminal code of every civilized country is that a murderer shall not inherit his victim's property," I was told by legal experts, "but what the reds want is precisely this. First the bolsheviks murdered the czar and all his family, including women and little children. Now they come here and de-

mand the property of their victims to be turned over to them. . . ."

The trouble is that Israel cannot afford to say no, and toss out the false Soviet churchmen. It is not merely the fact that Russia is a rocket-rattling colossus, while little embattled Israel is dependent upon American support for its existence. "Because of our trouble with the Arabs, we cannot afford to anger Russia more than we have to," Israeli diplomats explained. "The Soviets are anti-Israeli and pro-Arab in any case. . . ." But there is more to that than meets the eye.

To negotiate the transfer of the old Czarist property whose value is estimated at upwards of \$60 million, the Soviet "churchmen" arrived with several trump cards up the wide sleeves of their black robes. Using the 2 million Soviet Jews as hostages and objects of blackmail, the Russian delegates are pushing ahead with their all-out bid for the \$60 million booty.

To illustrate: Whenever the Jerusalem negotiations get bogged down, a Jewish synagogue is closed somewhere in Russia, rabbis are imprisoned, worshippers persecuted and the Jewish religion denounced in the Soviet press.

It is no coincidence that on the day

the Israelis refused to consider some extravagant Soviet demand, a synagogue was seized in the Soviet Republic of Moldavia, the rabbis jailed on charges of "Zionist activities" and the Holy Scrolls desecrated by Russian police.

As bait, the Russian negotiators can always hold out hope of allowing limited Jewish migration from Russia to Israel, or facilitating the reuniting of Russian Jewish parents with their Israeli children, Israeli husbands with their Soviet Jewish wives, and the like.

"Negotiations in this atmosphere of constant pressure are a nightmare," I was told by officials. As a matter of fact, the Israeli Government had already turned over to the Soviet "religious mission" Russian Orthodox church property valued at over \$16 million. These churches and monasteries were registered directly in the name of the Pravoslav (Russian Orthodox) Holy Synod before the First World War.

Since Joseph Stalin reinstituted the Pravoslav Holy Synod for its propaganda value in World War II, the Israeli Government granted recognition to it, although it had no illusions as to its

PHOTOS BY THE AUTHOR

The Priest

What happened when "Father Kyrill" arrived in

Jerusalem from Moscow to celebrate the Easter holiday.

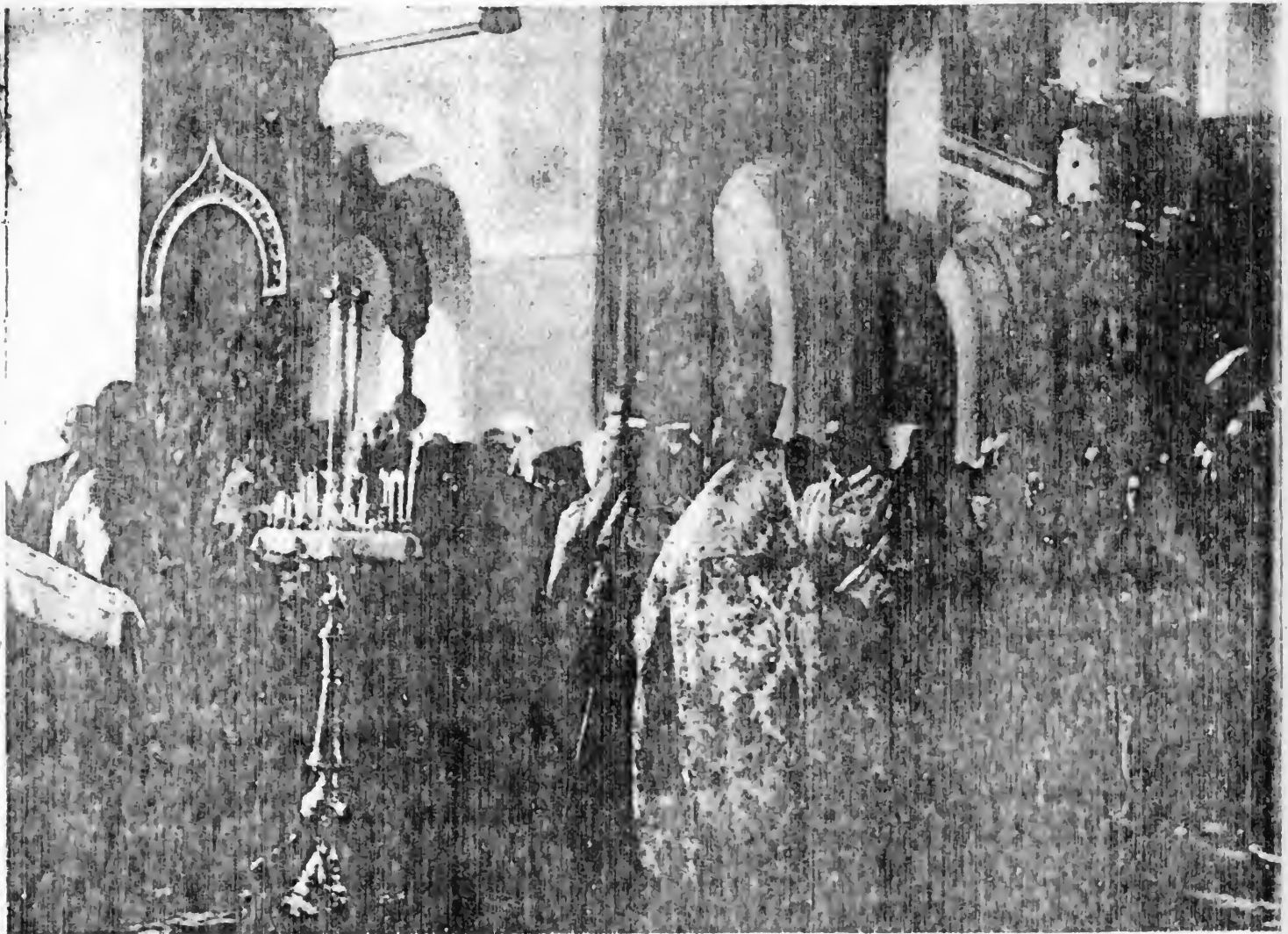


This reception was one of many meetings in honor of the Russian "religious" delegation

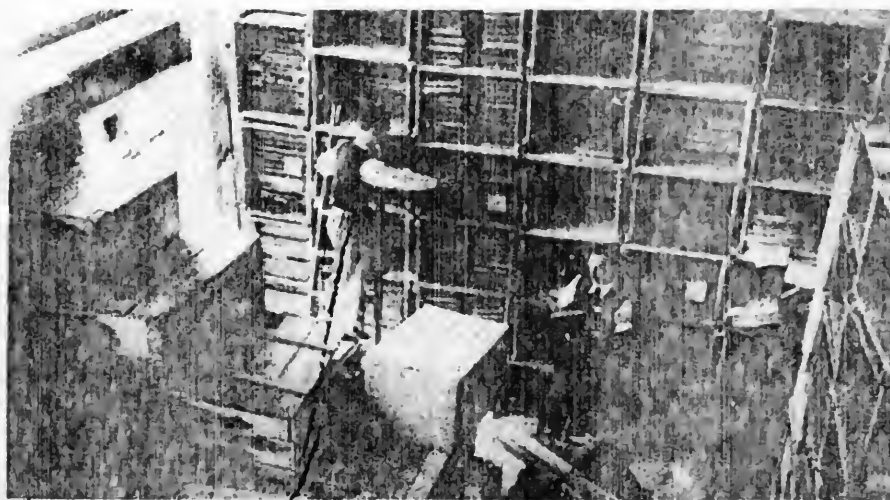
KREMLIN-SPONSORED HOLY SYNOD FAKED A PRIEST

of April, 1961, official organ of the national American Legion

with the **False Beard**



The red agent masquerading as a priest is shown here in the center, back to camera, wearing a black mitre.



Soviet personnel seized church archives of the Russian Orthodox Church in Jerusalem.

status as a tool of official Soviet policy.

For example, Soviet Embassy personnel in Israel are billeted in buildings owned by the Russian Orthodox religious mission in that country. The Soviet Embassy itself finances a large share of its operations with money gained from rents and leases of Russian-owned church land.

What is at stake now, however, is not only the \$60 million worth of real estate. Gaining title to this property may well mean the difference between success or failure of an all-out communist subversion drive in the Middle East spearheaded by phony Soviet "churchmen."

The step-by-step blueprint of red penetration must be spelled out for those who do not grasp the ingenious Soviet exploi-

(Continued on page 46)

of churches and monasteries as springboards for their "religious offensive."

The main religious force which still opposes communism in the Middle East is no longer Islam, but Christianity. Judaism, of course, as practiced by the 2 million Jews of Israel, is an immoveable toe of the reeds. But the Kremlin gave up a long time ago any hope of subverting the Israelis themselves. What the reeds want is to subvert the Arabs, destroy Israel physically and make the Middle East its colony.

Because Arab nationalist movements in Egypt, Syria, Iraq and elsewhere have allied themselves with the Soviet Union and are receiving Russian arms and economic aid, the Moslem religion is no longer an obstacle in the path of communist infiltration.

The schisms and rivalries within Christianity also facilitate the Kremlin's "religious drive." The only force capable of opposing communism within the Arab world is Catholicism, both the Roman Catholics and the Eastern-rite Catholics. For this reason, the Israeli Government supports both Monsignor Chiaperro, the leader of the Roman Catholic Church in Israel, and Archbishop Hakim of the Greek Uniate community, in their struggle for control of the Holy Places.

Much the weaker is the Greek Orthodox Church, which is numerically strong but financially poor. Its churches, monasteries and buildings are in a state of disrepair. The old priests and monks are dying out, and no new ones are coming to take their place. The Russian Orthodox church in Israel enjoys the powerful support of the Soviet Government, whose agency it is in fact as well as in name.

What the Soviets want is to fuse the Greek Orthodox membership with Russian Orthodox property and thus gain control of the souls of some 300,000 Greek Orthodox Arabs throughout the Middle East.

After all, the Russians argue, the Greek Orthodox and the Russian Orthodox religions are the same faith. They were split only some 400 years ago, under Russian Czar Ivan the Terrible who set up the first Russian Orthodox patriarchate and Holy Synod in Moscow. The Greeks, founding fathers of the Orthodox Church, refused to recognize the Russian upstarts. But essentially both denominations are the same. As a matter of fact, most members of the Communist Party in Israel are Greek Orthodox Arabs whose pro-Russian sympathies are well-known.

If the reeds grab the old Czarist property and fuse it with the Greek Orthodox membership, the resulting group will be stronger in the Holy Land than the two Catholic branches, and a way will be paved for eventual communist penetration.

To understand how the Russians operate, let us go back to the spring of 1959, when a bearded Russian Orthodox priest

named Father Kyrill arrived in Jerusalem from Moscow to celebrate the Easter holiday on the site of Christ's Resurrection.

A smooth, glib man of 47 whose luxuriant black beard, gold-toothed smile and heavy gold cross inspired confidence and awe, Father Kyrill charmed Israeli officials and casual acquaintances alike. He paid courtesy visits to the Israeli Ministry of Religious Affairs and to other local authorities and filed an application for an entry permit to the Jordanian sector of Old Jerusalem and Eastern Palestine.

Although the Hashimite Kingdom of Jordan does not maintain diplomatic relations with Soviet Russia, and Soviet citizens are forbidden to enter its territory, an exception was made in the case of Father Kyrill, whose good manners, fluent English and French, and imposing personality impressed Israelis and Jordanians alike.

He entered Old Jerusalem via the Mandelbaum Gate on the Israeli frontier and duly visited all Russian Orthodox churches and monasteries in the Holy City, Bethlehem and on the Jericho Road. He met the aged priests and nuns who were left as caretakers of the buildings after the Communist Revolution 43 years ago. For more than four decades no replacements or funds had reached the priests from Russia so they were glad to receive assurance of support from smooth-talking Father Kyrill.

He persuaded them that the Kremlin-sponsored Holy Synod was a bona fide institution, and gained their recognition of this Soviet agency. In return, he promised to rush 45 young priests, and Moscow-trained monks and nuns to replace those who had died over the years. He also wrote checks for building repairs, construction work, salaries and other "religious activities."

This was a major achievement, as far as the Kremlin was concerned, and Father Kyrill would have done well to leave it at that. But then, carried away by his initial triumph, he committed a major error in judgment. Jordanian security agents who shadowed Father Kyrill as a matter of routine noticed that instead of going straight back to Old Jerusalem to re-enter Israel via the Mandelbaum Gate, he detoured through the ancient Biblical city of Nablus in Eastern Palestine.

Nablus, mentioned even in the Bible (it's called Shechem in Hebrew) as a trouble spot, is now a hotbed of discontent, Nasserist subversion and communist agitation among the destitute Arab refugees and impoverished inhabitants.

Since there are no Russian Orthodox churches or monasteries in Nablus, the Jordanian agents assumed Father Kyrill was just looking for objects of archaeological or religious interest. They were therefore surprised when his taxicab stopped in front of a modern villa owned by Dr. Soleiman Hadad, a radical leftist journalist, fellow traveller and trouble-

maker, who recently spent seven months in jail for disseminating "anti-imperialist" propaganda.

He is also a militant atheist and as such hardly a likely confrere of a cross-wearing priest. Yet, Father Kyrill spent more than three hours in Dr. Hadad's house. When he emerged, the taxicab which was supposed to have waited for him was no longer there (it had been driven away by Jordanian security agents).

Another car drove up and stopped in front of the Russian priest. Believing it to be a taxicab, Father Kyrill opened the right front door and put his head inside to ask whether the driver would be willing to take him back to Jerusalem. The sixth sense of a veteran undercover agent must have warned him, however, that this was no ordinary taxicab. He immediately jumped back, jerking his head hastily — too hastily, as it turned out — for his long black beard got caught in the car's half-open door and stuck in the door frame. The Russian "priest" was revealed as a cleanly shaved man, whose slightly Mongolian-Tartar facial structure was plainly recognizable.

"He was a priest like we are Chinese princes," grinning Jordanian gendarmes told their Israeli colleagues at Mandelbaum Gate the next day.

The spluttering "Father Kyrill" was politely escorted back to the Israeli frontier-control station and warned not to set foot in Jordan again. On the same day, without paying the customary courtesy farewell calls on Israeli authorities, he hastily departed on a Belgian airliner for Vienna, where he transferred to a Czechoslovak plane.

Soviet churchmen in Jerusalem told Israeli officials in "private conversations" that Father Kyrill was suffering from a "painful skin disease" which made daily shaving imperative and forced him to wear a false beard. Israeli skin surgeons and dermatologists point out, however, that they know of no disease which makes daily shaving necessary. In fact, the contrary is the case: people who suffer from facial skin troubles are usually forbidden to shave.

There is no doubt whatever that "Father Kyrill" was in fact a red agent masquerading as a priest. Who knows how many other "Russian Orthodox churchmen" sent by the Kremlin to operate in the sensitive Middle East are real clergymen and how many are just agents of the Soviet intelligence services...

In any case, the Jordanian authorities have since turned away a group of 47 Russian religious who attempted to enter the Old City of Jerusalem with Soviet passports, on their way to the Russian Orthodox churches and monasteries in Jordanian territory. No such restrictions prevail in Israel which maintains diplomatic relations with the Soviet Union and which is forced to consider the suffering of 2 million Russian Jews, used by the Kremlin as pawns in their campaign of religious subversion.

THE END

United Lutherans Project Intercommunion Talks

A 10,000-word Holy Communion "guide," which provides for discussing fellowship at the Lord's Table with other denominations, was adopted by delegates to last month's 22nd biennial convention of the United Lutheran Church in America.

The statement, three years in the making, takes the place of a 20-year-old, 250-word statement which the delegates rescinded. It was prepared by a special commission composed of 10 theology professors, 4 pastors, and a synodical president.

"The time is ripe," the statement says, "for Lutherans to initiate theological discussion with other Christian bodies regarding inter-communion. . . . [In the meantime] no blanket judgment should be expressed about the celebration of the sacrament in interdenominational assemblies."

Generally, the new statement discourages extremes of both "high church" and "low church" communion practices.

Dr. John W. Behnken, president of the Lutheran Church—Missouri Synod, restricted his comment on the ULCA statement to a reaffirmation of the conviction that there must be doctrinal unity before there can be intercommunion.

As expected, ULCA delegates unanimously endorsed a proposed merger with three small Lutheran groups: the Augustana Lutheran Church, the American Evangelical Lutheran Church and the Finnish Evangelical Lutheran Church.

The ULCA itself represents a union dating to 1918 of the General Synod, the General Council, and the United Synod of the South. It now has some 2,500,000 members in 4,600 congregations.

The new body, to be known as the Lutheran Church in America, will have some 3,140,000 members and will probably rank anywhere from fourth to sixth in size among U. S. denominations. The ULCA, now the seventh largest American denomination, is the biggest in Lutheranism.

If the merger is ratified by local congregations as anticipated, the constituting convention will be held in June of 1962.

The ULCA convention, held in Atlantic City, New Jersey, was marked by a prolonged debate on a disarmament statement sponsored by the Board of Social Missions.

As first presented to delegates, the statement prompted a critical address by the Rev. William B. Downey, who is now pastor of Fox Point Lutheran Church near Milwaukee, Wisconsin. Downey was chaplain to the crew of

STAND ON SACRAMENT DEFINED

Dr. F. Eppling Reinartz, retiring secretary of the United Lutheran Church in America, hailed a new statement on Holy Communion adopted by its 22nd biennial convention as "one of the principal documents to be produced by the ULCA in its 42-year history."

Here are highlights of statement:

Presence of Christ—"There is no direct physical discernment of the presence of Christ in the sacrament any more than of the presence of God in the man Jesus. The mystery is the miracle of God's gracious approach to man. Rationalizations are ruled out. A mystery can only be acknowledged, not explained."

Thanksgiving—"We do not offer Christ's body and blood in thanksgiving but we offer thanksgiving for the body and blood that are given and shed for us, imparting forgiveness, life and salvation."

Frequency—"The frequency of the sacrament, the designation of a proper ministrant, and the character of vestments are not important or dismissible. . . . The Lutheran Church has its own organic way to deal with such practical issues."

Fellowship of Believers—"The legally organized congregation may well provide the context within which the sacrament is normally

celebrated, but as an institution it has no sacramental monopoly. The holy communion may be celebrated elsewhere as well, wherever an assembly of believers is gathered."

Wine or Grape Juice?—" . . . not inconclusive is the length and unity of the tradition which specifies wine as the element commonly used. . . . This is not to say that grape juice may not be used either in the instance of an offence to conscience created by the use of wine or because of reasons of health."

Communion Cup—"In the past the church has generally used the chalice for the administration of the sacrament. However, the banning of the use of a common cup by civil law in some states and general training in hygienic measures in our society have caused considerable concern about the continued use of the chalice for the administration of the sacrament. It is appropriate that the vessels used in the sacrament do not create an obstacle to the devotion of the people."

Posture at Altar—"Contemporary parishes are encouraged to ask if kneeling at the altar for the reception of the sacrament might not be desirable for our time and circumstances. . . . However, this is not to be interpreted to suggest that standing is an inappropriate posture for the reception of the sacrament where local conditions make it more desirable."

Vestments—"In the absence of local traditions to the contrary, the use of cassock, surplice and stole (by the pastor) for services of holy communion is acknowledged as generally appropriate today."

CHRISTIANITY TODAY NEWS

the "Enola Gay," the aircraft used to drop the first atomic bomb on Hiroshima.

He centered his opposition to the original draft on a section which called upon the governments of the United States and Canada to engage "in such forms of peaceful cooperation and competitive co-existence with the Communist world as will not further the totalitarian concept of control."

"What does the statement say with regard to the defeat of Communist ideology?" Downey asked. "What word is there concerning the rollback of the forces of Sovietism? What does it say about the liberation of our own brethren of the household of faith who are now enslaved? Can we cooperate with Communist treachery?"

Downey's remarks were greeted with enthusiastic applause, but after lengthy debate his amendment to the part of the statement he found objectionable was defeated by the delegates. He had sought a stronger anti-Communist stand.

The statement then was referred to an informal committee composed of members of the Board of Social Missions, Downey, and Dr. O. Frederick Nolde, a ULCA clergyman who is director of the Commission of the Churches on

International Affairs, a joint agency of the World Council of Churches and the International Missionary Council.

The revised statement, adopted by a large majority, urged the nuclear powers "to persist in the efforts to arrive at effective multilateral agreements in the cessation of all kinds of nuclear weapons testing with provision for adequate inspection and control."

"A moratorium on testing should be continued," the statement added, "until every opportunity to secure such effective agreement has been utilized."

Eliminating mention of "competitive co-existence," it asked the United States and Canada to engage "with other governments in peaceful competition where important differences exist and in peaceful cooperation where fundamental principle is not compromised."

Another statement endorsed by the Board of Social Missions, opposing capital punishment, was defeated 248 to 238 in the last hour of the eight-day convention.

Elected ULCA secretary was Dr. George F. Harkins, who succeeds Dr. F. Eppling Reinartz. Harkins since 1949 has been assistant to Dr. Franklin Clark Fry, ULCA president.

Lutheran Standard

MAY 23, 1959 VOL. CXVII — NO. 21



Lutheran Unity Isn't Enough

SEE PAGE 8

LUTHERAN UNITY

Synodical Mergers Are Fine but a Bigger

LUTHERANS of North America are getting together! We're now thinking in terms of only three major synodical groups. This is coming a long way when you realize that there have been as many as 160 independent Lutheran bodies in existence on this continent during the past two centuries.

Some optimistic souls even foresee the possibility of *total* Lutheran unity around just a few more corners. The LUTHERAN STANDARD has just finished a series of articles presenting a detailed picture of one Lutheran merger which is moving us toward that goal of total unity.

No doubt, all Lutherans rejoice at the increasing outward evidence of our essential oneness. Naturally, our efforts and attention have been focused on *Lutheran* unity. But in working hard to put our own Lutheran house in order, have we, perhaps, neglected to think deeply about a larger challenge? The challenge of *Christian* unity?

It's true that Lutherans need to eliminate their own divisions first, before doing much about the larger Christian picture. But if we aren't in a position to *do* much regarding greater Christian unity we are always in a position to be *thinking* seriously about it. And being thoughtfully aware of the present situation, including our own Church's position, is doing something about it. This article seeks to offer some items for your thinking to work on.

Unity—Both a Fact and a Lack

We may begin by asking, "What's the present situation?" There must be some kind of oneness already among those who claim the name Christ, or we wouldn't be talking of the need for more of it. No one is concerned about uniting organizations like the Teamsters Union and the PTA because, as organizations, they don't have much in common.

But all who call themselves "Christians" do have something in common. If the quest for greater unity among Christians has any single, universal motto, it's the assertion that "our unity is in Christ!"

Mr. Lutz is editor of *One*, youth magazine published for young people of five Lutheran synods, including the ALC.

It's to be expected that those who bear His name would unanimously agree to such a statement. Inadequate as the statement may be as a confession of faith, it can't be dismissed as having no contribution to make in our quest. For, at the very least, this motto states the hopeful fact that *some* measure of unity does, indeed, exist right now.

It says: Christians of every possible hue acknowledge to some degree the authority of the person or figure known as Jesus Christ.

Such a summary, however, is obviously impossible as a basis for unity. It would satisfy very few. Every Christ-follower would insist on going farther, and as he and his fellow followers did so, it would become clear that from the common center many paths are taken.

Thus the very statement which expresses the unity of Christians also most sharply reveals our dividedness. For once it is said that "our unity is in Christ," the who, what, and why of Christ must immediately be answered. Our unity is a fact, but it is also a lack.

The dilemma of disunity despite unity is thus a theological one in the broad sense of that term. It concerns the question, "What is the truth about God?" And since Christians believe that God is, in some way, revealed by or through Jesus Christ, we begin with Him.

Christian unity, then, finds its expression in what we believe and confess in common about Jesus Christ. In making their confessions not all groups of Christians immediately strike out on isolated paths upon leaving the center. Virtually all remain together at least for a few steps (think of the common acceptance of the Apostles' and the Nicene Creed) and the great bulk of Protestants will walk side by side for an encouraging distance.

It doesn't always seem this way, for every group tends to elevate what is distinctive in its confession to the position of No. 1 doctrine. Its understanding of a distinctive doctrine is naturally the major theological reason for its separate existence as a denomination. Thus, what most Protestant Christians confess in common is often at first glance overlooked.

ISN'T ENOUGH!

Challenge Faces Us . . . by CHARLES LUTZ

A Look at These Distinctive Doctrines

Among churches of Western Christendom, for example, three illustrations of the distinctive doctrine as a cause of disunity may be noted.

Baptists place prime emphasis on believer baptism, the idea that an individual must be old enough to confess his faith intelligently before receiving baptism.

Anglicans (including Episcopalians) are separated from other Protestants in their understanding of the ministry. They believe that, to be valid, a ministry must be able to trace itself back, in an unbroken line of ordinations through laying on of hands, to the apostles themselves.

And Lutherans insist on the real-presence approach to the Sacrament of the Altar. We believe that the living Christ is present in the Sacrament, not merely in a spiritual way as He is always present, but not through a magical change of elements into flesh and blood either.

Each of these three Protestant groups, when pressed, will place its distinctive doctrine at or very near the center of its confession. Yet, to the impartial observer all three groups would seem to have a great deal in common at the center. (In matters of church unity, of course, there aren't many "impartial observers.")

To our fictitious impartial observer that which we confess unitedly would appear to be the logical center. The distinctive doctrines as viewed from the outside appear as branches farther out; they are the divergent paths. Thus to the non-Christian that which Christians have in common looks more significant than does that in which we differ. This is why non-Christians often pour scorn upon us for remaining so divided without, it seems to them, sufficient cause.

So Christians, too, though unavoidably involved in their own group traditions, need frequently to step outside for a look at the *whole* household.

Such outside viewing may help to lead to greater unity, and engaging in it is the first step each of us needs to take. But the viewer can't remain outside.

For it is only those involved in the struggle for unity who can be the instruments through which it comes. And not a one of those involved can thrust himself outside and, in efficiency-expert fashion, decide which group needs to yield where, who must add, and who subtract what in his confession.

Unity is not made in such a way—though there are many who would be happy to serve as architects of such a grand compromise.

Solution Now Seems Unlikely

Humanly speaking then, there doesn't seem to be any satisfactory present solution to the problem of disagreeing confessions. But it can still be our prayer that the God of the church, in His providence, will one day raise up a new form for the expression of the faith of His church—a common expression in which the great bulk of Protestants at least will be able to agree.

This is not a wholly idle dream, for it has a partial parallel on the current scene. In classical Protestantism the basic split has been the Reformed-Lutheran one. But this split is being at least partially bridged today by the so-called "neo-orthodox" school of theology.

Its thought has both Lutheran and Reformed following, and its thinkers come from both traditions. Both rely on common sources such as the theological approach and content of a man like Soren Kierkegaard (a 19th-century Dane who happened to be a Lutheran). But basically neo-orthodoxy is not a new theology. It seeks a new expression of the truth revealed in the Scriptures and a confession that will have more meaning for modern man.

Neo-orthodoxy, to both Lutheran and Reformed traditions, has its weaknesses. And yet it has made some progress toward bridging a gap. Some observers have already called it "the ecumenical theology"—ecumenical meaning that which pertains to the great church, "the whole household of God."

Perhaps, under the Spirit's guidance, such an ecumenical theology will yet unite those who share a common faithfulness to the Scriptures. It may then become apparent that the confessions of our Prot-

estant ancestors three or four centuries ago are not the most adequate for us today. We may discover that the older confessions, while adequate for their time and still true today, are not the ultimate ones nor the best for making the faith understandable today.

The church is always growing in its understanding of the Scriptures and growing in its confessional response to God's revelation in the Scriptures. Charles Clayton Morrison made a point in titling his 1953 book about Christian unity *The Unfinished Reformation*. For the Reformation is "unfinished" as long as those descended from it remain torn into fragments.

It will be "finished," however, not through a scornful or sidestepping of theology, but through a new ecumenical theology which results from fresh understandings of Scripture and a willingness to put aside from our doctrinal traditions whatever is not essentially Biblical.

Unity and the World Council

It's a mistake to equate the World Council of Churches with the movement for Christian unity. But it's still true that WCC remains the movement's most tangible expression. And so it's not wrong to look upon the World Council as the best present hope of the churches for attainment of a greater unity.

What is WCC's present worth? Its greatest value lies in the simple fact that it exists. Where else are some 160 church groups from every continent even brought into contact with each other? This the World Council has accomplished—contact and conversation.

Perhaps no great solutions have yet resulted from such contact, but all agree it's the essential first step if greater unity is to be achieved. And if no other fruit resulted from the fact of WCC, this achievement of contact alone would make its existence as an organization worth while.

But there is other fruit. Many of the common endeavors of the churches, which have required a greater unity among the churches, are now being coordinated even before that greater unity is attained—because of World Council. It had become clear that certain agreements and agreements in the churches' world mission outreach, for instance, could not wait for the of a unified Protestantism. The making of such agreements is becoming a part of the World Council's program.

Because it has not produced any dramatic examples of organic union among member churches WCC is criticized by some observers. These are the people who would like to change the Council into something which more actively promotes actual church unions. It is highly questionable whether the Council should ever change character in such a way.

And yet there are examples of two or more churches which now have essential unity and have through WCC become aware of their existing unity. Such groups are encouraged to move toward organic union now, without waiting for a one-day all-Protestant union.

The very atmosphere of World Council circles, which creates an automatic desire for greater ex-

pression of unity among participants and a real concern about the church's fragmentation—this atmosphere should over a period of years hasten the reunion of such closely related groups. Since an organization like the World Council, in simply existing, exerts this intangible pressure, it is worth preserving.

If WCC continues to exist it cannot help but develop. It may not become the midwife for the birth of a world-wide Protestant church (as some hope). But it still has things to do. The churches should be willing to let it live, continue to support it, and look for God's working through it—then with patience wait to see what results.

Unity and the ALC

In the total picture of Christian unity the role of the American Lutheran Church may seem insignificant. And yet the ALC is an autonomous church body whose existence increases by one the quantitative problem of Christian unity. Thus she has a right, and certainly a responsibility, to speak concerning the problem. Our church, in several statements the past few years, has spoken concerning Christian unity.

The first such statement ever adopted by a convention of the ALC came out of the 1954 convention at Beatrice, Neb. In that statement our church recognized the fact that "she is not alone in the world. She finds herself living side by side with other Christian communions. This obligates her to find a God-pleasing way to live together with them in the light of her historic character by which she refrains from the practice of church fellowship at the price of compromising any truth."

The 1954 document says our denial of church fellowship to any other Christian group "does not stem from a condemnatory spirit . . . toward other churches who witness for Christ." Rather, the ALC is motivated "by faithfulness to the truths and convictions she holds." The statement acknowledges "that true Christians are found in every denomination which does not deny so much of the divine truth revealed in Holy Scriptures that children of God cannot be born in it." The statement then strikes a more positive note:

"The question of relations between Christians and between Christian churches is not a matter of personal convenience; it is a matter of grave spiritual responsibility. The reasons which impel us to seek ever closer ties with other Christian churches, both Lutheran and non-Lutheran, are reasons which stem directly from the life and work of Jesus Christ Himself, reasons which are inherent in the gospel."

Another evidence that the ALC does not believe in Lutheran isolation appears in the *United Testimony*, which is the doctrinal statement adopted by the ALC together with her two partners in the coming merger—the Evangelical and the United Evangelical Lutheran Churches. In Part II that statement says:

"So long as witness can be borne to the truth as we see it in Christ, a measure of outward fellowship may be enjoyed even with such as differ with us in the apprehension of certain aspects of the truth. . . ."

Certainly, the principles have been well stated. The

hard part is in knowing just how to put them into practice. Participating in a form of fellowship on the world-wide level (such as through the World Council) is probably the easiest, the least delicate. On the national, regional, and local levels such fellowship is progressively more difficult. Experience has shown many Lutheran congregations, for example, that on the local level especially there is great pressure toward ignoring doctrinal differences.

When one looks at Christian relationships and unity on the American scene he cannot ignore the National Council of Churches. In 1952 the ALC decided not to join this organization, and since neither the ELCA nor the UELCA are members, the merged church will probably not become a member in the near future. Three other Lutheran bodies—the United, Augustana, and American Evangelical Lutheran Churches—do belong to the NCC.

The ALC in the past has not found the National Council as such essential as an agency for helping her in her work. (The NCC is more an agency for practical activities of the churches than is the World Council and less a forum for theological conversation.)

But the question of gain is not the only one relating to membership in the National Council. More and more NCC is considered to be the closest thing to a "voice of U. S. Protestantism." Thus, for exercising some control over that voice as much as for gain and distinctive contribution, it may be that The American Lutheran Church (after 1960) will wish eventually to ally herself with the National Council.

Unity and Your Congregation

It's on the local level, however, that the question of Christian unity becomes the most vital. What can be done in the community, within and among congregations, to further Christian unity? What can we do to demonstrate more fully the unity which already exists? Several possibilities might be mentioned.

1. Our position on admittance to the Sacrament of the Altar has sometimes been a barrier to unity. Some individual Christians of other denominations have

testified that they believe as we do regarding the "real presence" and yet are barred from communing in our churches. Traditionally we have insisted on outward membership in a Lutheran church as a credential for communing at a Lutheran altar. But the important thing is agreement in faith. If any other Christian believes the words of Christ on the Sacrament as we do, we have no right to exclude him from Communion, which is the *Lord's Supper*.

2. Local Christian congregations can frequently speak unitedly about God's will or the Christian position on certain social questions. Last fall, for instance, three ALC pastors in Fairfax County, Va., joined with several other Protestant ministers and a Roman Catholic priest in signing a statement on race relations. When Christians can meet to study such issues in the light of Scripture and then speak with one voice representing several denominations, Christian impact is heightened and Christian unity promoted.

3. Can the churches do anything unitedly in the area of public education? When an entire community is Christian, could not both Protestants and Roman Catholics work together with the school board in presenting at least the ethical principles of Scripture? Where Protestants alone are represented in the school, such cooperation should be more of a possibility. Or must Protestants continue to forego such efforts because of a misuse of the principle of church-state separation?

4. In the local congregation's teaching and attitude toward other Christians we could do more to emphasize the unity which does exist. Because of language difference and the theological separateness Lutherans by tradition have been rather indifferent to the ecumenical concern. In our teaching the breach between Lutherans and other Protestants is often increased through an exaggerated emphasis on differences between Lutheran and other theology, especially Reformed. Members of our churches ask, "Just what is the difference in our teachings?" So it is naturally these differences which get the emphasis. But the large quantity of doctrinal agreement we enjoy with, for instance, the Presbyterians or Episcopalians fails to receive its proper attention.

More attention to ecumenical subjects in pastoral conference study, in the church's press, in seminary and college religion courses—these would heighten ecumenical interest throughout the church. Local or area conferences on ecumenicity, with other denominational groups participating and involving both laymen and pastors, might also be attempted.

Whatever the methods used, all of us need to become more conscious of the unity which *does* exist among those who bear the name of Christ. Differences sincerely held must be presented, but not all non-Lutherans need to be referred to as "heretical sectarians," with a sneer in the voice.

The one holy catholic church can be more of a felt reality among us, and the day of its more complete physical expression can draw nearer—if we seek seriously to treat the concept as more than a phrase in a creed.

HE IS ALWAYS THERE

I sought the Lord in perfect quietness
But could not find His face—
Yet somehow seemed to touch His garment hem
Within the market place.
I sought the Lord beyond the gates of praise—
He was not in my song;
But where the brokenhearted wept I paused
And found Him in the throng.
For He who walked the shores of Galilee
Came to a world of men;
Down every avenue of toil and tears
He wanders now as then.
The burdened and the lonely only need
Amidst life's storm and stress
To turn and touch—for He is always there
To comfort and to bless.

—Helen Frazier Bower

NEWS

Schuh Predicts Total Lutheran Unity In San Antonio Convention Sermon

"There is unity among Lutherans in America today," and "the time will come when there will be one organic body in America."

These optimistic statements were made by President Henry F. Schuh in the prepared text of a sermon preached on Thursday morning, Oct. 9, at the opening service of the 15th convention of the American Lutheran Church, held in St. John church, San Antonio, Texas (Pastors John E. Meyer and Herbert Brokering).

Declaring that the motive for the union of the three Churches that are forming The American Lutheran Church is "that we may declare unity in Christ as it exists among Lutheran brethren," Dr. Schuh added: "This implies that this motivation will go further and eventually include other Lutheran bodies that are thinking of merger." "We are happy," he said, "that other Lutherans are talking of merger."

The American Lutheran Church, Dr. Schuh said, will enter organic union with the Evangelical Lutheran Church and the United Evangelical Lutheran Church "with the conviction and prayer that it will be a giant step toward the ultimate goal—one Lutheran Church in America."

REFERRING to action taken at the 1956 ALC convention, Dr. Schuh said: "We have declared that all the major Lutheran groups in America are essentially in agreement with us; hence we have declared unity with all of them in doctrine, although not in practice." As to practice, he said that we would have to adjust some of our practices before there will be one Lutheran Church in America.

The general theme of the convention, President Schuh told the convention delegates and visitors, is "Union in Christ." Specific theme of the opening sermon, based on Matthew 16:13-19, was "The Church's One Foundation."

Referring to the approaching union with the ELC and the UELC, the convention preacher said: "If this union is built on Christ, the American Lutheran Church is not giving up its life; it is not going to terminate its affairs . . . it is simply going into a union with other Christians to guarantee a forward development of the kingdom. . . . We shall live on in a bigger body." Hence, he added, we should not get discouraged about all

New Lutheran Body Issues A Confession, Seeks Name

A doctrinal article which has been described as a confession of faith more than a legal code or standard of discipline has been written into the constitution of a new Lutheran Church which is being formed. Participating in the merger negotiations are the American Evangelical, Augustana, Finnish Evangelical and United Churches.

Provisional approval of the 304-word, seven-paragraph statement has been given by the Joint Commission on Lutheran Unity of the four-way merger. The first draft of a set of by-laws and the seventh draft of the constitution were also submitted. The committee hopes to submit final drafts for submission to next year's conventions of the uniting churches.

The four church bodies, it has been revealed, are still seeking a name for the proposed church body of three million members. Only two of six suggested names are available for use, as legal obstacles have eliminated the others, the committee learned.

Names still available for consideration are the Lutheran Church - United Synods of the United Lutheran Church in America.

Names that were ruled out are the Evangelical Lutheran Church in America, the Evangelical Lutheran Church in North America, the United Evangelical Lutheran Church in America, and the Lutheran Church in America.

Text of Statement

Following is the complete text of the doctrinal article tentatively accepted by the commission on Lutheran Unity:

"Section 1. This church confesses Jesus Christ as Lord of the Church. The Holy Spirit creates and sustains the Church through the Gospel and thereby unites believers with their Lord and with one another in the fellowship of faith.

"Section 2. This church holds that the Gospel is the revelation of God's sovereign will and saving grace in Jesus Christ. In Him, the Word Incarnate, God imparts Himself to men.

"Section 3. This church acknowledges the Holy Scriptures as the norm for the faith and life of the Church. The holy Scriptures are the divinely inspired record of God's redemptive act in Christ, for which the Old Testament prepared the way and which the New Testament proclaims. In the continuation of this revela-

ST. LOUIS LUTHERAN

tion in the Church, God still speaks through the Holy Scriptures and realizes His redemptive purpose generation after generation.

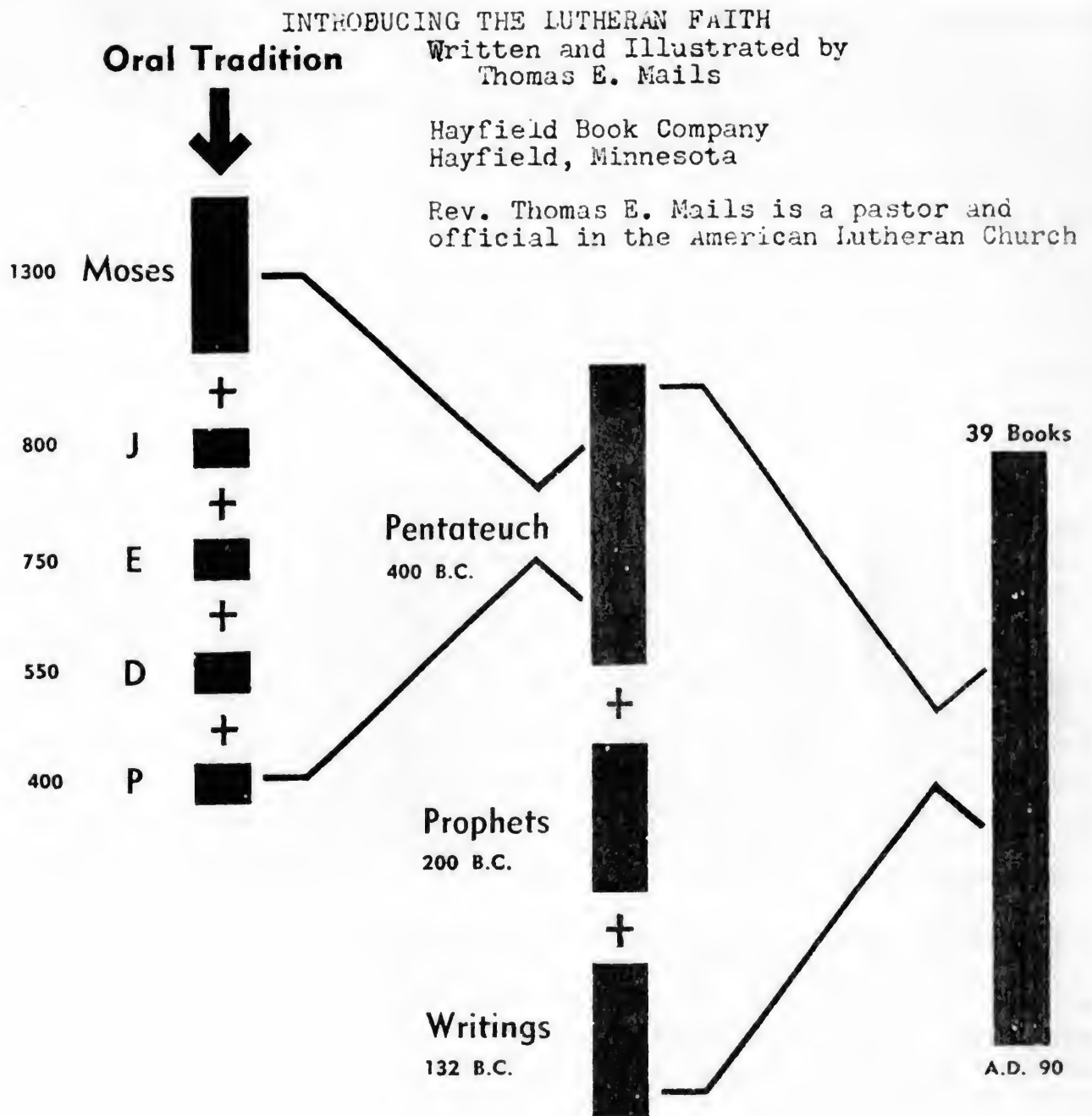
"Section 4. This Church accepts the Apostles', the Nicene, and the Athanasian creeds as true declarations of the faith of the Church.

"Section 5. This church accepts the Unaltered Augsburg Confession and Luther's Small Catechism as true witnesses to the Gospel, and acknowledges as one with it in faith and doctrine all churches that likewise accept the teachings of these symbols.

"Section 6. This church accepts the other symbolical books of the evangelical Lutheran church, the Apology of the Augsburg Confession, the Smalcald Articles, Luther's Large Catechism, and the Formula of Concord as further valid interpretations of the confession of the Church.

"Section 7. This church affirms the Gospel transmitted by the Holy

Scriptures, to which the creeds and confessions bear witness, is the true treasure of the Church, the substance of its proclamation, and the basis of its unity and continuity. The Holy Spirit uses the proclamation of the Gospel and the administration of the Sacraments to create and sustain Christian faith and fellowship. As this occurs, the Church fulfills its divine mission and purpose."



THE POSSIBLE DEVELOPMENT OF THE OLD TESTAMENT

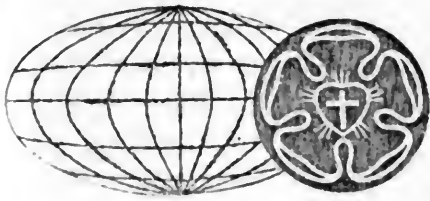
INTRODUCING THE
LUTHERAN FAITH by
Thomas E. Mails

The oldest body of Israelite literature which has been preserved for us seems to have been gathered together and edited shortly after the death of Solomon. This group of writings, commonly identified as the "J" document or source, consisted of an account of the creation of the world and the fall of man, some stories of the Patriarchs, and laws and history of Israel. It was compiled in Judah, the Southern Kingdom. Similar traditions existed in the Northern Kingdom. When compiled, about 750 B.C., it differed in certain details from the "J" document. This new document, now known as the "E" source, soon became known in Judah, and was there regarded as of equal authority with their own "J" document. After the destruction of the Northern Kingdom the two documents were combined (about 650 B.C.) by Judean editors. It is now customary to call this document "JE".

In 621 B.C. the great reform under King Josiah, which centered around a book which was in large part the present book of Deuteronomy, caused the compiling of a document now known as "D." Finally in exilic and postexilic times a group of priests and scholars compiled a skeleton history of the chosen people, together with their ritual laws and practices. This document, generally known as "P," was apparently completed in the time of Ezra, approximately 444 B.C. Finally this "P" document was combined with "JE" and "D," and the whole woven together into a unified narrative. Thus at last, about 400 B.C. there emerged the "Torah," or Pentateuch, comprising the five books Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Meanwhile, other writings were appearing. Most of these grew out of the work of the prophets. The Torah had dealt with the beginnings of the history of the Children of Israel. The other writings continued the story, receiving their final form when the influence of the prophets was at its height, 650-550 B.C. The canon of the Prophets was closed about 200 B.C. A third group of poetical and wisdom writings was brought together in a single collection by 132 B.C. Eventually the Rabbinical Council of Jamnia (about 90 A.D.) fixed the Old Testament canon.

Jewish tradition held that inspiration ceased after Ezra, who restored the Law. Under his direction the writing and editing of the Scriptures was completed. Christian tradition long concurred, and it has been commonly thought that there was a great bridge of 400 years between the close of the Old Testament and the beginning of the New. Today, however, Biblical scholars place many of the canonical Scriptures, in addition to the well-known non-canonical writings, in that period. It is



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January 16, 1961

Thank you for your letter regarding my sermon over CBS recently. I will be glad to try to answer your questions.

1. Lutherans surely believe that those who reject God's grace, and do not receive the forgiveness which is offered in Jesus Christ are judged, and are separated from the blessing of being in God's presence. As to the geography of hell, and its temperature, I believe that these are matters which ought to be left to God.

As to whether God can be found in other religions, I will have to be bound by the Scriptures which tell us that "God has not left Himself without a witness," and that there is "a light which lighteth every man." Lutherans do believe that God has made a complete and final revelation of Himself in Jesus Christ, and that man's salvation is through faith in Him.

2. Lutherans agree that Father, Son and Holy Spirit are co-equal. The "subordination" which occurs in Christ's voluntary laying aside His glory to become man, as Paul describes in the second chapter of Philippians.
3. I know of no Lutherans who do not believe in God as the Creator of the world. Many--but probably not most--Lutherans believe that God may have directed a process of Creation which is inadequately designated as "evolution" by those who see only from a human point of view. I myself do not believe that there is a conflict between the Bible and science, since the former witnesses to God's dealing with man, and the latter with finding out everything possible about His creation.

It is also honest to say that good, devout, dedicated Lutherans may view the book of Jonah from different points of view. While affirming its inspiration and the unchanging character of the truth it teaches, some Lutherans will consider it as a literal account, and others as a vision or a parable. Certainly the Holy Spirit used both vision and parable abundantly throughout the Bible in order to communicate truth.

January 16, 1962

I hope that these replies will answer your questions satisfactorily, and that God will bless our church abundantly in the year ahead.

Sincerely yours,

Philip A. Johnson
Philip A. Johnson

The Lutheran Layman
April, 1962

Churches Open Joint Study Of Theological Positions

Missouri Synod Is Participant

NEW YORK (RNS)—Conversations between representatives of Lutheran and Reformed and Presbyterian Churches began with speakers from both groups stressing the importance of rigorous theological study and discussion.

Representatives of all major Lutheran bodies and all Presbyterian and Reformed Churches in North America participated in the talks which were the first in a series designed to explore the theological position of each group.

Spokesmen have stressed that "merger is not being discussed" but that the talks are intended to "discover to what extent differences which have divided these communions in the past still constitute obstacles to mutual understanding."

At the first meeting here 14 Lutheran and 11 Reformed and Presbyterian representatives heard and discussed papers read by Dr. Conrad Bergendoff, president of Augustana College in Rock Island, Ill., from the Augustana Lutheran Church, and Dr. John Leith of Union Theological Seminary in Richmond Va., from the Presbyterian Church in the U.S. (Southern).

"With all due respect to those who want a Christianity without creed we submit that there can be no agreement when it is impossible to state what is agreed—and then we have a creed," Dr. Bergendoff said.

Dr. Leith called for a theological renewal in the churches. He said that in many cases serious decisions on matters of theology and church government "are made on the basis of axioms drawn from our American way of life quite as much as theological and Biblical sources."

Dr. Leith said the Presbyterian and Reformed Churches "have never tied the unity or the existence of the church to any point of polity or of order."

"We have said that the church exists where the Word is rightly preached and the sacraments rightly administered," he added.

The churchmen decided to carry on their theological talks over a three-year period, with the next session set for Feb. 21-22, 1963, in Chicago.

Representatives of each group also elected officers to preside over the future sessions. For the Lutherans, they are: Dr. Bergendoff, chairman; Dr. Theodore G. Tappert of Lutheran Theological Seminary in Philadelphia, vice chairman; and Dr. H. J. A. Bouman of Concordia Seminary in St. Louis, secretary.

Presidents of four major Lutheran bodies participated in the talks. They were Dr. Franklin Clark Fry, United Lutheran Church in America; Dr. Malvin H. Lundeen, Augustana; Dr. Fredrik A. Schlotz, American Lutheran Church; and Dr. John W. Behnken, Missouri Synod.

Empie Criticizes HUAC

Dr. Paul C. Empie, executive director of the National Lutheran Council, has sharply criticized the House Un-American Activities Committee for its part in the promotion of the controversial film, *Operation Abolition*.

Speaking before the Jewish Community Relations Council of Greater Philadelphia on Oct. 4, Dr. Empie charged that "manipulation of the truth" was evident in the production of *Operation Abolition* and asserted the committee "goofed, and I would have greater confidence in it if it had the candor and courage to admit it."

Dr. Empie emphasized that he is not allied with those who would abolish the HUAC, but that he believes the committee's objectives and powers should be more clearly defined.

"There must be watchdogs in government whether they function through the FBI or some Congressional committee," he said, "but the

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American public must always be diligent to watch the watchdogs and ready instantly to pay the high price which may accompany calling them to task when they start nipping at the wrong heels."

He cited the John Birch Society as typical of those with an extremist attitude and said "one just can't laugh off this kind of thing any more than one could get rid of McCarthyism without several years of courageous resistance on the part of enlightened leaders supported by great numbers of people."

Part Two

THE SIGNIFICANCE OF CONFESSIONAL SUBSCRIPTION

The two essays which are written in part two of this booklet were prepared and read in connection with the second meeting of the representatives of the National Lutheran Council and The Lutheran Church-Missouri Synod held November 18 and 19, 1960 in St. Louis, Missouri.

The discussion in connection with the reading of the essays is confidential. ✓ However, the group did vote to release the comments of the essayists themselves. In this case, because there was one statement, the group voted to accept this statement as a press release, and an expression of the consensus of the group.

The statement is as follows;

"Substantial agreement was reached with reference to (1) designation of the confessions which are involved in subscription, (2) assertion of historical limitations in the Confessions, (3) allowance of distinction between the primary norm of the Scriptures and the secondary norm of the Confessions, (4) recognition that the heart of the Confessions is their witness to the Gospel, (5) acknowledgment that this understanding of the Gospel requires rejection of contradicting understandings, (6) affirmation of the importance of confessional subscription for the proclamation of the church.

"Since there was substantial agreement on the significance and nature of confessional subscription further talks between The Lutheran Church-Missouri Synod and the National Lutheran Council are being planned."

The following persons were present at the meeting in St. Louis.

Representatives of The Lutheran Church-Missouri Synod:

Dr. John W. Behnken
Dr. George Betz
Dr. H. J. A. Bouman
Dr. Martin H. Fraumann
Dr. A. O. Fuerbringer

Dr. Oliver R. Harms
Dr. L. B. Meyer
Dr. Theodore F. Nickel
Dr. George W. Witmer

THE SIGNIFICANCE OF CONFESSIONAL SUBSCRIPTION

by PROF. THEODORE G. TAPPERT

1. We need to remind ourselves at the outset that Lutheran churches have not always included the same documents in their collections of confessions. This was not only true in the sixteenth century; it has remained true to our own time. It is common knowledge that in the churches of Norway and Denmark as well as in their North American daughter churches it has been customary to limit subscription to the Augsburg Confession and Luther's Small Catechism. It is not so commonly known that in some other Lutheran churches subscription has included such additional items as Melancthon's *Loci Communes* (Pomerania), Luther's Great Confession concerning the Holy Supper (Osna-brück), the Saxon Visitation Articles (Saxony), Urbanus Rhegius' booklet, "How One Should Speak Circumspectly about the Chief Articles of Christian Doctrine" (Lüneburg), or the Barmen Declaration (Austria). Some Lutheran churches have required subscription to "the four chief symbols" (Lauenburg)—the Te Deum in addition to the Apostles', Nicene, and Athanasian Creeds—while others have officially singled out only the Apostles' Creed. Historical circumstances, involving political and geographical as well as ecclesiastical considerations, account for these differences. Of far more importance is the universal acknowledgment of the Augsburg Confession and Luther's Small Catechism, and the actual if not explicit use of the Apology, Smalcald Articles, Large Catechism, and Formula of Concord in interpreting the Augsburg Confession and Small Catechism. In so far as this is so, there is much more actual agreement as to confessional standards in world Lutheranism than the diversity of *corpora doctrinae* might at first sight suggest.

2. Another preliminary observation needs to be made, and this is that the Lutheran Confessions included in the Book of Concord have generally occupied a more important place in American than in European church life. In most countries of Europe a close relationship was established between church and state and between Lutheranism and national culture. Whether state churches or folk churches emerged, the consequence was that unity tended to be preserved not only by confession of a common faith but also by participation in a common nationality and culture. Conditions which obtained in America made a continuation of the European pattern impossible in the long run. Denominational diversity and separation of church and state led to voluntarism in church membership. While ethnic and cultural ties continued for a time to hold immigrant groups together, eventually Lutherans were compelled to come to terms with their new environment and find their unity in a common confession, in "agreement in the teaching of the Gospel." It may be maintained that Lutherans in America have thus come closer to realizing the intention of the Reformers than many of their European brethren. Be this

as it may, the Confessions have on the whole been taken more seriously in North America than in Europe, although the recent revival of interest in the Confessions abroad should not be underestimated.

3. It is as norms for the proclamation of the church that the Confessions are taken seriously. Laymen usually employ the shortest and simplest creedal form, the Apostles' Creed, when they make a public confession of their faith. Significantly this is the form that is recited at Baptism and confirmation, and this is the form that receives ampler exposition wherever Luther's Small Catechism is made the basis of catechetical instruction. Relatively few laymen have any real acquaintance with the Augsburg Confession, although it was the fashion in the nineteenth century to make it accessible to the laity by reproducing it in hymnals. Only very exceptional laymen have ever read the other sixteenth century documents in the Book of Concord, and they are neither required nor expected to do so. But ministers of the church are. Because of their responsible positions of leadership, ministers are expected to have a fuller knowledge than laymen of the historical landmarks of the church's developing understanding of God's revelation of himself. They are also expected to embrace as their own the understanding of God's revelation to which these statements bear witness. This is so because ministers are called not to speak for themselves alone but to speak for the church, not to conduct open forums on religious topics but to proclaim good news. If men are to exercise a ministry within a fellowship which has a common understanding of the Gospel and which professes to owe its very existence to this Gospel, they must be willing to subscribe the creeds and confessions which, properly interpreted, express this understanding.

4. Proper interpretation is of crucial importance. All creeds and confessions bear the marks of the ages which produced them. Because they are historical documents they can be understood only in the light of the concrete, unrepeatable situations out of which they came. Content as well as form were in some measure shaped by the circumstances. The Augsburg Confession is different from the Smalcald Articles not only because the first was framed by the cautious, conciliatory Melancthon and the second by the bold, defiant Luther, but also because the situation at the Diet of Augsburg in 1530 was vastly different from the situation created by the pope's call of a council of the church in 1537. Two different reflections of Luther may be seen in his Small and Large Catechisms which came from the press almost simultaneously in 1522: the quiet, reflective, patient pastor instructing householders and children, and the polemical, verbose reformer challenging fellow preachers. A proper interpretation of the Confessions must take such things into account. When the Confessions were assembled in the Book of Concord pains were taken to keep them in their historical context by preserving the prefaces to the several documents which set forth the occasions for their preparation.

5. Proper historical interpretation also requires acknowledgment of the larger setting of the Confessions in the Reformation movement. Those who came to be called Lutherans were involved in a two-front war. They were under the necessity of clarifying and defending their own interpretation of Christianity over against the interpretations of Catholics on the right, and Ana-

baptists and Zwinglians on the left, "against the aberrations of the papacy and of other sects."¹ In effect, therefore, the Confessions were answers to the question, "What is Lutheranism?" It is noteworthy in this connection that all the Reformation documents included in the Book of Concord with the sole exception of the Formula of Concord were written in a period of only eight years, between 1529 and 1537, for this would in itself suggest that all these confessions expressed the same understanding of the Christian faith. Such an assumption is fortified by the fact that these documents came from the pens of the two leaders of the Lutheran movement, Luther and Melancthon, who were intimately associated with each other during this period. It is therefore legitimate to look for harmony in the affirmations which these confessions make. In fact, such harmony can be established by close examination of the Confessions themselves if they are read in the context of the larger situation out of which they came and with the help of other contemporary writings of the same authors rather than in the light of later theologians. As the Formula of Concord put it, the earlier confessions were testimonies which showed "how at various times the Holy Scriptures were understood in the church of God by contemporaries."²

6. It is one thing to establish by literary and historical investigation what the confessors were actually declaring and quite another thing to decide whether they were justified under the circumstances in declaring what they did. To arrive at a judgment here requires a fair historical appraisal of the alternative interpretations of Christianity both on the right and on the left, and then also a careful theological decision as to whether "the Holy Scriptures were understood" aright by those who were "contemporaries." When subscribing the Confessions today, Lutherans assert that, in view of the issues which were then at stake and the alternatives which were then offered, the confessors were right. It is clear therefore that one cannot subscribe the Lutheran Confessions without affirming the Luther Reformation.

7. We need now to look more closely into the relevance of the Confessions to the proclamation of our generation. Almost four hundred years have passed since the last of the Lutheran Confessions was written. The language employed then does not always convey the same connotation to us today. We use terms like "substance," "accident," "merit," and "satisfaction" with greater caution and reserve than the authors of the Formula of Concord. Even when we are impatient we usually refrain from publicly calling our opponents "rude asses," "godless sycophants," or "windbags," as Melancthon did in the Apology. We know today that the etymology of the word "mass" which was confidently proposed in the Apology is wrong. We no longer assert as emphatically as the Augsburg Confession did that baptism is necessary to salvation, and we are rather less sure than the Treatise on the Power and Primacy of the Pope that Matt. 16:18, 19 refers to Peter's confession instead of Peter. A relation between church and state is assumed in some of the Confessions which hardly commends itself to us today. These concrete examples

1. Formula of Concord, Solid Declaration, Rule and Norm, 3, see Tappert, *op. cit.*, p. 394.

2. Formula of Concord, Epitome, Intro., 8, see Tappert, *op. cit.*, p. 465.

will serve to illustrate the historical limitations of the confessions and the changes which have taken place in our knowledge and understanding of some things since the sixteenth century.

8. Of course, the Lutheran Confessions themselves do not claim to be expositions of the Christian faith whose every expression is perfect and timeless. The Formula of Concord took pains to distinguish between the authority of the Scriptures and the authority of creeds and confessions. The latter "are not judges, like Holy Scriptures, but merely witnesses."³ "The Word of God is and should remain the sole rule and norm of all doctrine, and . . . no human being's writings dare be put on a par with it."⁴ Alongside this clear distinction it was also claimed that the teachings in the Confessions were "grounded clearly on the Holy Scriptures." The Confessions themselves therefore assert both a *quatenus* and a *quia*, both that the Confessions should be acknowledged only in so far as (*quatenus*) they agree with the Scriptures and then also because (*quia*) they agree with the Scriptures. John Conrad Dannhauer (d. 1666) was quite right in declaring that by itself a *quatenus* subscription is not enough because one can subscribe even the Koran "in so far as it agrees with the Scriptures." On the other hand, the later pietists who had scruples about some things in the Confessions were also right when they insisted that a *quia* subscription by itself is not enough. Tension between the witness of the Scriptures and the witness of the Confessions must be allowed, and indeed asserted.

9. This can also be put in another way. God always addresses man mediately and at the same time immediately. He addresses us in oral or other witness to his mighty acts in history, especially in the good news of his deed in Christ which has been handed down to us from the time of the apostles. God comes to us, as it were, on a horizontal plane through a long chain of witnesses who have at least preserved the Scriptures even when they have not had a univocal understanding of them. At the same time God addresses us vertically, directly, now. These are not two different approaches of God, for God continues to speak to us today through the Gospel that was once for all delivered to the saints. The Augsburg Confession acknowledges this when it asserts, "Through the Word and the sacraments, as through instruments, the Holy Spirit is given, and the Holy Spirit produces faith, where and when it pleases God, in those who hear the Gospel."⁵ The Confessions are themselves a literary deposit of the living encounter which men in the sixteenth century had with God when they heard his Word. They affirm that God will speak to later generations in similar fashion. They may be said to presuppose that later generations, standing in the same horizontal tradition, will apprehend and express their own encounter with God in relation to the situation in which they then find themselves, but not without reverent regard for and reverent recognition of God's witness to himself in the Reformation. A two-fold obedience is therefore required of us: we must listen to God as he speaks to us in the witness of the prophetic and apostolic Scriptures and we must listen to

God as he spoke to and through the Reformers—indeed, as he spoke to and through Christians throughout the entire history of the church.

10. The Reformers believed that there was a contradiction in some fundamental matters between the testimony of the Scriptures and the proclamation of the church in their day. They also reckoned with the possibility that similar contradiction might recur and held that "the Word of God is and should remain the sole rule and norm." When some Lutherans today raise questions about what the Formula of Concord asserts concerning the third use of the law (Article VI), they are not only alleging that the Formula misunderstood Luther but they are also suggesting that statements in the Formula may be in conflict with the testimony of the Scriptures. Without attempting here to set forth the pros and cons on this matter, it may be useful to inquire what is demanded of the church when a question like this is raised. It is clearly not permissible to declare the question out of bounds simply because an answer has already been proposed in the Formula, for this is contrary to what the Formula itself declares about norms. K.F.A. Kahnis was right when he said, "Whoever thinks that the teachings of the Lutheran Church are true because they are Lutheran is no Lutheran."⁶ It is accordingly a part of the continuing theological task of the church to discover, in so far as this is possible, what the truth is, and not merely to defend or apologize for an utterance in the Confessions. All the resources of the biblical, historical, systematic, and practical disciplines must be brought to bear on the question at issue. All the freedom that is compatible with responsible theological conversation must be allowed. In time a solution will presumably be reached, either establishing or qualifying what was stated in the Formula of Concord. Something like this has already happened with regard to the examples mentioned above (paragraph 7).

11. Unlike some later confessional declarations of other churches, the Lutheran Confessions were products of the Reformation itself. We are living in a time in which there is great appreciation for the Reformation, and the Confessions of the Reformation share in this appreciation. Besides, the juxtaposition within the Book of Concord of a variety of statements with a variety of ways of expressing the same teachings has afforded a flexibility and a richness which contrasts favorably with the rather more rigid definitions encountered elsewhere. This helps to account for the fact that the Confessions have retained a more important place in the Lutheran church than parallel declarations of faith in other churches.

12. It has occasionally been suggested that some statements in the Lutheran Confessions should be removed or altered. Attempts made in the past to revise the Confessions have been so unsatisfactory, not to say disastrous, that this solution does not commend itself. Moreover, the Confessions are in the first instance the testimony of the Reformation, and it behooves us to listen to this testimony just as it was given. Here it deserves to be remembered that it was the unaltered testimony from the past that helped many a man find his way back into the church after the period of rationalism. During the subsequent confessional awakening in the nineteenth century it sometimes became

3. Formula of Concord, Epitome, Rule and Norm, 8, see Tappert, *op. cit.*, p. 465.

4. Formula of Concord, Solid Declaration, Rule and Norm, 9, see Tappert, *op. cit.*, p. 505.

5. Augsburg Confession, V, 2, see Tappert, *op. cit.*, p. 31.

6. Kahnis, K. F. A., *Die lutherische Dogmatik historisch-genetisch dargestellt* (Leipzig, 1861-68, 3 vols.), vol. I, p. 7.

customary by way of reaction to require "unconditional subscription" to the Confessions, or "subscription without reservation." Often it was not made clear in the form of subscription just what it was that one subscribed so unconditionally. Certainly nobody today can honestly accept as true every jot and tittle in the Book of Concord—"not depart even a finger's breadth from content or formulation," the Preface to the Book of Concord expressed it. The form of subscription needed revision rather than the Confessions if men were to subscribe without scruples of conscience. What they could, and probably did, subscribe with hearty good will was the teaching of the evangelical Lutheran church to which the Confessions bore witness. What this "confession within the Confessions" is must be clarified anew in every generation after attentive consideration has been given to every jot and tittle in the Book of Concord. Only thus can the continuity of the church be preserved without lapsing into sectarian obscurantism and without ultimately being untrue to the Confessions themselves.

13. Points in the Confessions to which Lutherans themselves may take exception are astonishingly few and are usually formal rather than substantive. The understanding of the Word of God to which the Confessions are historical witnesses still commends itself to Lutherans as in harmony with the Scriptures and therefore as true. That God has not left himself without witness and has revealed himself especially in Jesus Christ, that he is a God of judgment and grace, that in his presence man stands as a sinner in need of forgiveness, that man is justified by God's grace through faith without the works of the law, that it is through the Word of God that the Holy Spirit awakens faith, that a new life of obedience follows upon faith—such affirmations are still embraced by Lutherans today with the same whole-hearted conviction as in the sixteenth century. Besides, certain alternatives are still rejected—for example, that children are "innocent" in God's sight until they commit outward acts of sin, that the baptism of infants is wrong, that man can in some measure make himself worthy of salvation. Acknowledgment of historically conditioned expressions in the Confessions must not be allowed to obscure the impressive identity in what has been and still is believed, taught, and confessed. Confessional subscription asserts such identity.

14. Not only do candidates for ordination subscribe the Confessions to profess their own faith and declare their intention to preach and teach accordingly, but congregations, synods, and churches express similar adherence to the Confessions in their respective constitutions. The purpose is to declare how the Word of God is understood and to obligate all ministers of the church to proclaim the Word of God in accordance with this understanding. It is of the utmost importance that the Word of God be proclaimed in its purity, for it is through the Word that the Holy Spirit calls, gathers, enlightens, and sanctifies the whole Christian church on earth. Consequently the church has not only the right but also the duty to guard against any distortion or foreshortening of its proclamation. There can be no doubt that there are individual ministers in every church body who do not live up to their profession, whether because of ignorance, in advertence, or bad faith. No church discipline has ever been devised which can altogether eliminate incompetence

or insincerity, and if it could be devised it would almost certainly destroy the freedom of inquiry which is essential to theological vitality and ecclesiastical health. There can be no doubt, either, that conventions of synods and of churches occasionally take actions which may be questionable in terms of the avowed confessional position, but such instances should not be interpreted out of hand as demonstrations of faithlessness; they may only prove that questions pertaining to faith cannot be decided by majority vote. The Apology of the Augsburg Confession has something to say to us that should be appropriate in connection with all of this: "In all families and communities harmony should be nurtured by mutual aid, for it is not possible to preserve tranquility unless men cover and forgive certain mistakes in their midst. In the same way Paul commands that there be love in the church to preserve harmony, to bear, if need be, the crude behavior of the brethren, and to cover up minor mistakes, lest the church disintegrate into various schisms and the hatreds, factions, and heresies that arise from such schisms."⁷

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- | | |
|-------------------------------------|--------------------------------------|
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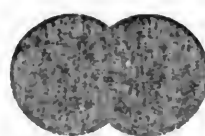
7. Apology of the Augsburg Confession, IV, 232, see Tappert, *op cit.*, p. 139.

Young Lutherans Edit New Journal

A new, independent journal **Dialog**, edited by a group of younger Lutheran theologians and designed to place Lutheran theology in broad contact with other churches, theologies, and secular viewpoints, will be introduced in January.

The quarterly magazine will be published, promoted, and distributed by Sacred Design Associates Inc., an independent religious publishing house in Minneapolis. Among the subjects to be covered in coming issues are "Crisis in the Church," "Resurrection," "The Post-Christian Era," and "The Problem of Religious Language."

Listed among the associated editors is Dr. Robert Scharlemann, pastor of Bethlehem Lutheran Church, a Missouri Synod congregation in Carlyle, Ill.



Dialog

A JOURNAL OF THEOLOGY

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Dialog, Winter, 1962

■ DEVIL IN THE FLESH

Luther, according to the legend, threw an inkwell at the devil who stood before him in his study. Since some anti-Communist crusaders, among them clergymen, have spotted Communism as the very devil in the flesh, they have seemed intent on doing the same thing. Yet, Luther's method of the efficient, direct hurl is somehow preferable to that of the current anti-Communist crusaders who let the ink flow first through a pen, sometimes poisoned, and then a print shop.

Most of the ethically dubious aspects of this kind of crusading have already been pointed out, such as its use of slogans in place of reflective thought, its indifference to the injustice it creates when it confuses the distinction between dissent and treason, its fostering of suspiciousness, and its sciolistic characterization of Communism. Forceful objection also has been made to the tendency to regard the church as an instrument of national policy, and the House Committee on un-American activities as the protecting angels.

Beyond granting the validity of that criticism, it is important to recognize in this frenzied campaign, which includes clergymen of a very conservative training, the peculiar infirmity of an age which senses the hiddenness of God and becomes afraid. "What is real about us all is that each of us is waiting." These words, which W. H. Auden in *For the Time Being* has the third shepherd speak before the Child is born, are a superscription of the times. Waiting, as everyone knows, is strenuous and lonely activity, and not something one normally chooses to do. Yet, as Luther also learned, there are times when it is the truest liturgy. In view of the real threat of Communism, the patience which makes possible the plodding work of careful analysis and prudent planning is more to be recommended than explosions of devotion to slogans.

The survival of Western democratic freedom may well be decided by the ability of the West to meet, better than Communism does or can, the real needs
2 of the nations of the world. But the survival of

Christianity will be decided by the way in which the Christians "wait on the Lord" whose mercies are always new. Clergymen would do better, therefore, to teach men the discipline of waiting in hope rather than to rouse them to fear.

■ THE PRICE OF FREE LITERATURE

Why do today's pastors receive an avalanche of free literature? Who are these literary benefactors who shower the parsonage or the church office with free subscriptions to almost everything from Christianity Today and Christian Economics to The Word Alone and Through To Victory? There are many others. One pastor counted more than twelve free periodicals, many of which, however, fall into the category of church promotional journalism.

These ecclesiastical papers are, of course, not free. The congregations of the church subsidize them, and they serve the definite purpose of keeping clergy and laity informed of the multi-faceted program of the church. One might argue that too much of this promotional literature is besieging the poor parson whose best friend often becomes circular file No. 13. He often wonders whether this money could not be more strategically spent elsewhere. But at least he knows the explicit intention of these papers, and he is aware that he, in turn, is expected to form an important link in the promotional chain from the executives to lay persons and purses.

But leaving this question aside for the moment, we should like to explore the possible motives behind that other class of free literature which today's pastor receives without so much as asking. It is significant that all these other free papers carry the same ideological tendencies. They have the same message whether they are writing on the Supreme Court or the Supreme Being. God and America are packaged together. They are rightist, reactionary, romanticist, republican (Old Guard) and even Roman. They are very confident that the will of God is more compatible with the past than with the present or future. They beckon us either to hold the line against modern tendencies, or to turn back the clock to our utopian past — a thing which can exist in our minds to the extent we do not think about it. Religiously, politically, socially and economically, they are prudishly moralistic, legalistically censorious, and biblicistically fundamentalist.

Dialóg, Winter, 1962

The red flags they wave are "world church," "socialism," "welfare state," "liberalism," "federalism," "big government" and the like. Weekly or monthly, the pastor receives about six periodicals which hammer away on the same ideological anvil.

Anyone casually acquainted with the high cost of publishing must find some explanation for these free literary gifts. Is this charity, or is this a campaign to capture the pulpit, to buy space in the parish paper, to buy time for some honored but dated institutions of American life?

Those who invest thousands of dollars in reactionary propaganda are worldly wise. They know what they are doing. Their dollar is buying what they want. For pastors do read some things in their hasty search for sermon materials, and they transmit what they read. It can hardly be doubted that their minds and therefore their message are being shaped by what they read. While many are reading this free literature, only a few subscribe to journals and magazines of more lofty goals. No doubt it is calculated, probably on sufficient grounds, that pastors will attempt to rally their people for a last ditch stand to preserve the vested interests of those who have and want more. The American pulpit has sometimes formed the vanguard of creative thought; more often it has lagged in the rearguard of conservative policy in alliance with reactionist ideologies. The protestant pulpit of today is threatened by this flood of free literature, for it cannot be assumed that the average pastor is a discriminating reader nor that he subscribes to other periodicals which might counterbalance this retreading of old, worn-out ideas.

The pastor is free to take the initiative to cancel his subscription, but this is a poor solution. It is well for him to read the opinions of even the fanatical fringe or the fundamentalist flank. But the pastor who takes no initiative to subscribe to journals of sound scholarship and responsible judgment will find that he is paying too high a price for this free literature.

The revival of theological fundamentalism and the reassertion of political reactionism go hand in hand as they bid for the pastor's mind and soul. If they can reach the pulpit, as they no doubt seek to do, they will have succeeded in getting broader circulation for their retrograde propaganda at less investment than is possible through other advertis-

ing media. And they will have received the benedictions of religion on top of it. The financial angels behind all this free literature are not fools. The question is whether they think pastors are. Like advertising agents, these religious reactionaries, backed by secular interests, do not hesitate to invade the privacy of home and, when possible, to gain the prestige of the pulpit for their own interests.

When the church is paying so high a price for its past-historical unholy alliances with reactionist political parties and policies and with repristinating dogmatics and ethical notions, it is to be hoped that new voices — critical and constructive — will be welcomed into the stream of the church's consciousness.

THE PARADOX OF APOSTOLIC IGNORANCE

When Paul wrote that he "decided to know nothing except Jesus Christ and him crucified," he little dreamed he was providing the motto for innumerable phlegmatic souls who regard preaching and theology as a comfortable living at a minimum of labor. Scores have found an apology for their ignorance and illogic in these words, indeed, even a stimulus to hostility for the sweaty task of thinking.

"Look at the apostles," we are enjoined, "look at Paul — a simple, uncomplicated, rustic, naive, untutored rabble, and see what they became!" As though their power were in inverse ratio to their dullness, as though the mark of a "spiritual" man were atrophy of the brain. The picture is false, however. Paul had more creativity in his little finger than you or I will ever have.

What is more, to describe Paul's surrender of the old, to interpret that heaping of his past on the dung-heap in terms of a casual trade of a lackluster for that one thing is not merely to do injustice to Paul, but to degrade that one thing. Paul had everything, and he abandoned it. It was that abandonment, and not a certain simplicity of mind, which made him run a poor second to the eloquence of an Apollos. And that for which he had no other thought (and that is what those words "I decided to know nothing among you" mean), that which created in him such a trembling anxiety to utter it and for the sake of which he spurned the cleverness of a rhetoric calculated to impress and persuade was the kerygma, the gospel, the good news, summed up in those five 13

little words: "Jesus Christ and him crucified."

For Paul the kerygma was everything, in face of which all else was nothing — the law, Gamaliel, the Stoa — nothing. In the kerygma he beheld a foolishness "wiser than men" and a weakness "stronger than men"; in it he found those non-existents which "bring to nothing the things that are," found a "secret and hidden wisdom decreed before the ages," was seized by a Spirit which plumbed the "depths of God." And, in the abandoning and in the laying hold, in the sublimating of every thought to that one thing, what he had abandoned reappeared — Gamaliel, the Stoa, the just requirement of God — but now transformed, renewed, captive to "Jesus Christ and him crucified."

Now have we really abandoned that for which Paul abandoned everything? Have we actually determined to substitute rhetoric for proclamation, technique for content, dilettantism for theology? Have we decided to exchange the church for a crippling activism and stifling bureaucracy? Is all we have left of that explosion of the eternal in time the mere crater? Have we let go the kerygma for the sake of something which even against that "everything" which Paul abandoned is less than nothing? Less than the law, less than Gamaliel, less than the Stoa?

In the kerygma, in the proffering of grace and sonship through Jesus of Nazareth, put to death according to the "definite plan and foreknowledge of God," and raised up, "having loosed the pangs of death, because it was not possible for him to be held by it," in the proclamation that all men shall not merely live, but shall also reign with him, the secret of deity is unlocked, God encounters man with his five wounds, power is unleashed and the Church has its origin.

And there is still time left to proclaim it, time left to abandon, to let go the less than nothing and to smash and break up the inhibiting forms, time left to "know nothing." And, still time to lay hold, to seize, to grip, to be armed with the weakness which shames the strong, time to bring every thought into captivity to "Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption." time to preach the kerygma again, and in the laying hold, in the seizing, gripping and preaching, to reclaim it all, or what was best of it. but now renewed, transformed!

■ ESSAYS ON COOPERATION

The essays on Lutheran cooperation which were released jointly by the National Lutheran Council and the Lutheran Church-Missouri Synod last summer are heartening documents even though their content may not seem unusual. Theologically, since they are concerned with a domestic Lutheran issue discussed in Lutheran terms, they may offer little toward the solution of the knottier questions of ecumenism. Furthermore, the substantial unanimity expressed in the essays, though it was a pleasant discovery to some, did not surprise those who were acquainted with the theology that in spite of official positions, had actually been taught at Lutheran seminaries ever the past decade.

What is noteworthy is that in the essays of the representatives of the Missouri Synod the more ecumenical spirit of the faculty in St. Louis, which for some years has been at odds with the official isolationism, has succeeded in making itself heard through professors who are usually held to be safely orthodox.

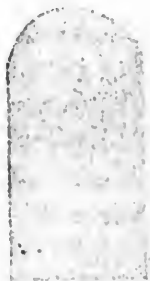
Professor Franzmann's paper carries the remarkable observation that "two men under the same word of God may express their obedience to that word in different and even apparently contradictory ways" and that "unless the tension which is thus created can be removed without any tyrannizing of conscience, the church is commanded to bear it."

Professor Bouman cautiously challenges, by a series of questions, the validity of a cherished part of Missouri's theological tradition when he hints that the two opposite ways of subscribing to the Lutheran confessions (either because they are a faithful exposition of the Scripture, or only insofar as they are that) are, after all, not exclusive alternatives.

Whether this spirit can prevail over the kept theology of the denominational officials, whose power in controlling ecclesiastical policy is formidable, is still an unanswered question. But one would like to believe that the publication of the essays will aid that end.

the effort to steer the body politic in a direction given holy sanction and absolute theological authority.

It will be interesting to watch and see if Pope Johannes is actually able to swing his church behind him in this venture. We would not be surprised to see American Roman Catholics use the secret ballot to protest against the political faith they are now asked to avow.



■ AUTOPSY

When, last August, the three hundred and fifty thousand member Wisconsin Evangelical Lutheran Synod, by suspending fellowship with the Lutheran Church — Missouri Synod, brought to an end the last appearance of unity in the federation of Lutheran churches called the Synodical Conference, the action was regretted in the same degree as when a patient who has long been invalid expires. Though the immediate cause of the severance was the question of church fellowship, the doctrinal unanimity of the Synodical Conference (which had originated in the great controversy on predestination that shook the Lutheran churches in this country during the last two decades of the nineteenth century) had for some time been only a pious fiction. It was no secret that, among other things, the Wisconsin Synod had been a drag on Missouri's moves toward ecumenical participation. The possibility of offending Wisconsin had served as the excuse, even when it was not the reason, for great official reserve toward churches outside the conference.

It seems most unlikely that a detailed account of these latest fruitless negotiations between the two synods will be written; for they began at almost the same point where two decades later, after an appalling expenditure of time, manpower and money, they ended. But a sample reading in the documents yields a number of unmistakable lessons which ecclesiastical leaders ought to ponder.

First, the negotiations vividly exhibit the pointlessness of carrying on discussions when the power of self-criticism is lacking. It was not an accidental irony that Wisconsin treated Missouri with the same arrogance that Missouri had been accustomed to showing to other Lutheran groups. For the Wisconsin synod, by excluding, as it had, the genuinely prophetic criticism of the Protestants (as they were called) which had arisen in its midst more than a decade before there was a hint of any in Missouri, had lost its power of self-criticism. In the expression of its view, therefore, it assumed more and more the tone of magisterial incorrigibility.

Second, the dismal failure of the discussions is a tangible example of the inadequacy of the traditional terms in which issues continued to be discussed even when the principles were leading to incompatible conclusions. Instead of looking for a new approach to the problems, the participants doggedly persevered in tracing over and over again the same steps to the same dead-end. Thus, Wisconsin's legitimate criticism of Missouri, and conversely, never succeeded in coming intelligibly to the fore in all the yes-and-no concerning the scouting movement, the military chaplaincy and church fellowship.

Third, the bitterness manifested in the final action contains a strident warning of the danger of substituting church politics for forthright discussion. The frustration of the Wisconsin Synod leaders is certainly understandable when one notices how their correct intuition of a changing attitude in Missouri was repeatedly answered by paternalistic denials or by apparently deliberate attempts to slant or suppress the evidence. While the tactical skill of Missouri's leaders did delay the final break, it did not prevent it. In all likelihood, the break is the more irrevocable because Wisconsin was ultimately forced to conclude that the representatives from Missouri either were incredibly ignorant of the state of affairs in their own churches or were deliberately glossing the troublesome differences and making promises they could not, or did not intend to, keep.

It is to be hoped that the energy devoted to those negotiations will now be channeled more usefully and that no one will make the fatal mistake trying to resurrect *this* corpse.

DIALOG "The Crisis of Confessionalism" by Carl E. Braatan
editor

sensus of administrative functionaries, now a national parliament, and now the democratic majority of congregational representatives which has had the controlling voice on doctrinal matters. Where do we go from here?

THE SELF-UNDERSTANDING OF
THE CONFESSIONS

While it is true that the confessions cannot dictate the terms by which they shall be operative in our theological and pastoral work, it is not useless for us to inquire into the way in which the confessions understand themselves. For, if our understanding of the nature of the confessions *qua* confessions conflicts with their self-understanding, we might be wise and humble enough to take this as a warning-signal that we are on the wrong track.

The first thing to be said is that the confessions say very little about themselves. They are so overwhelmingly preoccupied with the act of confessing the truth of the gospel, that they reflect very seldom upon the significance and implications of what they are doing. They provide no formula of subscription for succeeding Lutherans, and therefore leave room for the real possibility of adopting either a legalistic or an evangelical attitude towards creedal formularies.

The confessions always speak in the indicative rather than in the imperative mood. They introduce many of their statements by *credimus, confitemur, et docemus* (we believe, confess, and teach). They do not state what must be believed in order to have faith, but they confess what is believed because of faith in the gospel of Christ. They do not present themselves as a legal requirement, but as an evangelical witness, and therefore not as external norms or authoritative dogmas, but as human testimonies of faith in the Word of God on the basis of and in accord with the scriptural record of revelation. If they are taken as legally binding canonical norms, they lose their value as evangelical-witness. This view, of course, runs counter to the way in which many Lutherans have accepted the confessions. But Lutherans have fallen into contradiction with the self-understanding of the confessions when they talk about witnessing to the confessions rather than witnessing with them. This is symbololatry.

It is therefore regrettable, to say the least, that the new American Lutheran Church merger document, i.e. the constitution, contains such objection-

able wording in Article IV: "As brief and true statements of the doctrines of the Word of God, the church accepts and confesses the following Symbols, subscription to which shall be required of all its members, both congregations and individuals." The church does not confess a creed, or a book, or a given theology; it confesses its faith in God, in Christ, in the Holy Spirit, etc. It does not confess the Apostles' Creed; it confesses its living faith in the phraseology or in the form of the Apostles' Creed. When there is so much pseudo-confessionalism in the church, it is deplorable that more of this should be perpetuated still today. We can only hope that good intentions were behind these new articles, and that we are bound to the good intentions and not to the literal wording in such cases. Such wording is clearly contrary to the self-witness of the confessions themselves. For the confessions do not confess themselves, but they confess the gospel as it is believed and preached in their congregations.

The confessions subordinate themselves to the Holy Scriptures of the Old and New Testaments. They distinguish between the Holy Scriptures and all other good writings by confessing that the "Holy Scriptures remain the only judge, rule, and standard, according to which, as the only test-stone, all dogmas shall and must be discerned and judged, as to whether they are good or evil, right or wrong." All other writings and symbols "are not judges, as are the Holy Scriptures, but only a testimony and declaration of the faith, as to how at any time the Holy Scriptures have been understood and explained in the articles in controversy in the Church of God by those then living, and how the opposite dogma was rejected and condemned." (*Preface of the Epitome*).

How, in the light of this clear statement, can the Lutheran Church be reproached for placing the confessions above the Bible? I should think simply because the reproach is not based on this statement, but rather on the impression of what some Lutherans actually have done in developing their doctrine. Word has leaked out that somehow Lutherans manage to settle doctrinal disputes by proof-texts from the symbolical books. In life there are gaps between theory and practice. Lutherans reproach fundamentalists for placing the authority on the Book above the lordship of Christ — not in theory, of course, but in practice. Protestants reproach

Roman Catholics for placing Mary above her Son, the tradition above the Bible, and the pope above Christ — not in theory, of course, but in practice. Insofar as reference is made to practice and not theory, the reproaches are equally valid in all cases.

At least we must be grateful that a reaffirmation of our theological basis might bring about a change in our theological methodology. Any Lutheran who thinks he can settle a doctrinal dispute by appeal to confessional authority is no Lutheran; for the confessions clearly direct him elsewhere.

Yet the confessions do make positive claims about themselves. Theirs is not a merely arbitrary or haphazard connection with the Scriptures. In dependence on the Scriptures, they witness to the truth of the gospel, and claim to be the summary content, rule, and standard by which to judge all dogmas and erroneous teachings. The authors and subscribers of these confessions were willing to stake



their life on their truth, and thus placed themselves heroically in the line of succession of the "martyrs" and "confessors" of the eastern and western branches of the church. Their situation called for courageous conviction and decisive action concerning the true doctrine of the gospel. Thus the confessions explicitly claim a derived authority for themselves through their participation in the gospel's authority whose content they confessed.

The statements prefacing the chapters in the Formula of Concord (Thorough Declaration) show that the authors are concerned to settle articles in dispute, not only for their time and generation, but for all succeeding generations. They intend to have

performed a service for us also. The success of their intention must, however, be tested by the theological conscience of each succeeding generation. Not only must every generation discover anew the substance of the church's witness in creeds and confessions, but it must test whether that witness and therefore its own witness today, conform to the apostolic kerygma. The church is fallible, councils can err, and confessions may contain mistakes. To deny this would be to indulge in a Romanist luxury which Luther could not afford for himself. Nor can we afford it, though the temptation to succumb to the spirit of absolutism and the "self-sufficiency of finitude" is omnipresent.

■ TOWARD A CONTEMPORARY UNDERSTANDING OF THE CONFESSIONS

Within the present context of conflicting approaches to the confessions, and without any authoritative court of appeal, which an evangelical notion of freedom would have to reject anyway, we must develop a new appreciation of the tradition principle consonant with the Lutheran distinction between Law and Gospel. Instead of repeatedly intoning the phrase, "bound to the confessions," as if Lutherans were to be scribes encumbered by the law of another Moses, we should recover a sense of the legacy of freedom which is ours within the theological structures of the Lutheran confessions. The distinction between Law and Gospel is not itself to undergo a metamorphosis into another law. The phrase, "bound to the confessions," is legalistic terminology, and it can only conjure up images of medieval authoritarianism and ecclesiastical heteronomy. Many students of the confessions have reacted in self-defense, in defense of their intellectual integrity and freedom, when the confessions are held over their heads as a big club. They were not meant to be this; and we ought not to use them in this way.

We should rather witness positively to the power of the confessions to free us for genuine insight into the gospel. They are truly capable of becoming for our time emancipation proclamations, even as the Barmen Declaration became that in the critical hour of the German Church struggle. The Barmen Declaration against the heresy of the "German Christians" could happen only because it rested upon

the great confessional traditions of the Lutheran and Reformed churches. Non-confessional churches could provide no concerted defense against the Aryan heresy. The church derived great strength and freedom from its ability to reassert its confession of the lordship of Christ against all pretenders to the throne. Under persecution and attack the Christians of the *Bekennende Kirche* experienced the liberating effects of a confession. Of course, the Barmen Declaration was a confession for that time and situation; it did not unite the Reformed and Lutheran churches on the basis of this new confession; it did not obviate the difficulties that continue to separate the Reformed and Lutheran churches; but it did demonstrate the freeing power of a confession . . . of a confession which only in different words revitalized the confessional content of the Reformation.

Just as the confessions had to be formulated in a special *kairos* as the church faced a particular crisis, so also a new *kairos* and crisis in the life of the church today can prepare the way for a genuinely spontaneous and natural apprehension, affirmation, and application of the substance of the church's earlier confession. Not by compulsion or by arbitrary ecclesiastical pontificating (which only arouse terrors of conscience) nor by calculated negotiations or expedient arbitrations (which only create cynicism) can the historic Christian faith be incarnated in living structures of church life. This will happen only where and when God wills (*ubi et quando Deus vult*), that is to say, on the occasion of an existential experience of the church corresponding to the original experience which produced the confession. Otherwise the confessional symbols become merely fossilized statements lying as dead relics in the museum of church constitutions. Furthermore, when they lie there only to be brought out in case of emergency in administrative discipline as doctrinal laws (*Lehrgesetze*) they can possess no vital relevance to the daily preaching needs of the church.

At the same time, we should not be anxious concerning the apparent irrelevance of many sections of the confessional documents. It would be sophomoric to require that every confessional utterance have a bearing upon some situation in the church's present life. It is wholly erroneous to say that these confessions are not our confessions because we

would not write them in that way, or because we are not wholly convinced of every doctrinal detail contained in the confessions. (Cf. Ernest Werner, "The Confessional Problem," *The Lutheran Quarterly*, Vol. XI, No. 3, August, 1959, pp. 179-191). That would be like saying that one would not inherit his father's house and live in it, because modern architects don't build houses like that any more.

Each confessional statement may have its own hour in the total life of the people of God in history. What does not speak to us or for us today may be the source of guidance and renewal for others in a future hour of the church's life. A cry for confessional revision whenever I might gain a new insight not wholly compatible with particular confessional statements betrays an unhistorical enthusiasm more in harmony with a purely individualistic and occasionalistic conception of God's mode of dealing with his people. The horizontal collective dimension of redemptive history too often suffers at the ruthless hands of a spiritualistic vertical notion of God and the individual ego.

■ CONFESSIONALISM AND ECUMENICITY

The confessions are not meant to be my private confessions . . . the odyssey of my inner spiritual thoughts. The confessions are documents of the church, and as true exposition of the Word of God they are the act of the total community. One's private, interpretation of the Word of God becomes right in the moment in which it ceases to be private, and flows into the ecumenical voice of the living church — yesterday's voice and today's.

The very mention of the ecumenical voice of the church confronts us with a special crisis of confessionalism. The Lutheran Church accepts the ecumenical creeds, the Apostolic, Nicene, and Athanasian, as well as its particular confessions in the Book of Concord. In what sense can it claim that its particular confessions voice the ecumenical concern of the whole church? There are two parallel movements in modern world Christianity:

First, a drive toward the revitalization of a particularistic confessional consciousness, not only in the Lutheran Church but in other communions.

Second, a mutual rapprochement of particular traditions toward the attainment of a universal

consciousness in the collective Christian community.

The Lutheran Church ought not to view these two movements as in any sense competitive. For it has the faith that as each tradition enters into the depths of its particular confessional consciousness to determine therein what truly possesses the status of ecumenical validity, there will be a meeting of minds in the mind of Christ, for Christ is in the depths of our confessional consciousness — go we but deep enough.

Article VII of the Augsburg Confession commits the Lutheran Church to the position that "to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the sacraments." As other communions strive to understand their own particular heritage, there is no reason for Lutherans to doubt a priori that they either have or will come to a true understanding of the gospel. This must also mean that Lutherans do not believe that a true understanding of the gospel would entail subscription to the Lutheran symbolical books. That is a law which no one could justifiably impose upon the free course of the gospel. Thus, it would seem that the parallel interests in particular confessional traditions and in the ecumenical conversations between separated brethren in the universal church are not competitive but complementary. (Cf. Anders Nygren, "Luthertum and Ökumene," *Luthertum*, Vol. I).

Lutherans best serve the interests of the ecumenical movement when they are true to the substance of their own confessions. Here the confessions can exert a liberating influence upon all Christians in our time. For the confessions resolutely refer us to the creatively unifying gospel of Christ, and draw our thoughts back to the center of theology: Justification by grace alone, through faith alone, on account of Christ alone. This is the summary of the gospel. The stress on the word "alone" is not a Lutheran peculiarity, which other groups may magnanimously allow to the Lutherans. For with its deletion the gospel itself is betrayed. It belongs indispensably to the Christian message. This positive assertion carries with it some definite negations when other communions add humanly devised preconditions to the true unity of the church, e.g. papal infallibility, episcopal succession, presbyterian polity, congregational autonomy, or liturgical uni-

formity. Such additions are comparable to a situation in which Lutherans would demand subscription to the Book of Concord as a prerequisite for church unity. Rather Lutherans must point the way to unity by insisting that the one gospel message of the messianic mission of Christ, alone with its necessary doctrinal implications, is sufficient.

The Hermeneutical Function of the Confessions

The heart and center of the confessions, namely, justification through faith alone with works, gives us the key to the right interpretation of the Scriptures. This hermeneutical key is as relevant to our time as it ever was, for the question of man's relation to God is always the most decisive question for man as long as God is Creator and man is creature. It is the human question, the question of authentic and inauthentic human existence, even when man does not consciously ask this question. The question is implicitly bound up with the meaning of man's existence. Language about this God-man relationship might vary, but the fundamental relation itself is universally the same.

If a dogmatician or an exegete does not apply this hermeneutical key in his interpretation of the Scriptures, he will necessarily apply some other one. For there is simply no presuppositionless approach to the Scriptures. The so-called purely scientific historian or the naive biblicist who thinks that he can approach the study of the Scriptures without any hermeneutical presuppositions only proves that he is not aware of his own presuppositions.

The confessions possess hermeneutical significance for us because they act like a sign-post or a compass. They point beyond themselves to the saving revelation in Christ and to the main events and authoritative interpretations of those events in holy history. When the Lutheran exegete asks what the confessions can do for him in his exegetical task, the answer is that they provide him with a map for his exegetical explorations through the Scriptures. He is told that this map has been used before, and has proven helpful to generations preceding him. It goes without saying that he in turn is asked to check up on the map, to see if it conforms to his actual findings. (Cf. Nils Dahl, "The Lutheran Exegete and the Confessions of his Church," *Lutheran World* Vol. VI, No. 1, June, 1959, pp. 2-10). The narrow confessionalist is one who is satisfied to put the map in his pocket, and absentmindedly forgets to make

the trip. The anti-confessionalist is one who sets off on the trip without taking any map along, or takes along an untested arbitrary map of his own individual liking. The first sees the confessions, as an end in themselves, whereas the latter fails to see them as a means to an end.

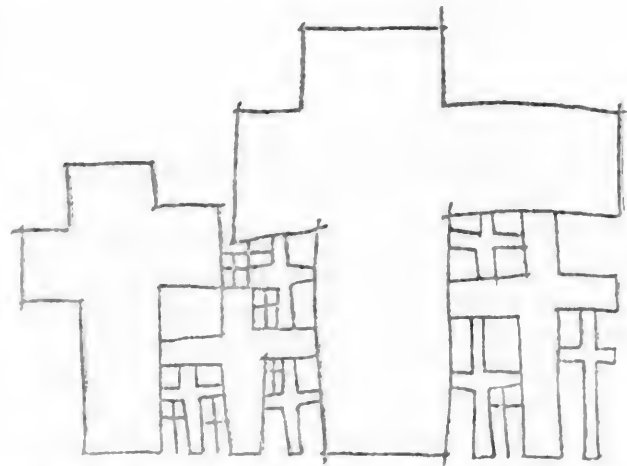
■ THE CONTEMPORANEITY OF THE CONFESSIONS

It is no secret that many Lutherans feel that "the Lutheran symbols no longer apply directly to us or our world or speak directly for us . . . are no longer our confessions, the unqualified confessions of contemporary Lutheranism." (Ernest Werner, "The Confessional Problem," *op. cit.*). We have already touched on this problem, but now we suggest a possible solution. The real question is not whether I am pleased with everything in the confessions. The real question is whether our contemporary witness does not or cannot possess real continuity with the substance of the confessions "in, with and under" the discontinuities in respect to forms of expression, exegetical deductions, and logical argumentations. That is to say, do we not face the same problem here as we now face with respect to the Scriptures themselves? If the concern of "demythologizing" is for a true interpretation of the Scriptures without the loss of abridgement of the kerygma (i.e. a dekerygmization), we may have a similar legitimate concern for a "demythologizing" or, as the case may be, a "dephilosophizing" of the confessions without robbing ourselves of their substantive meaning.

The dynamics of history and corresponding changes in world-view impose these conditions of a true interpretation upon us. Our confessions share the medieval framework in some degree, the pre-scientific framework of Aristotelian metaphysics, naive mythologoumena, unhistorical exegesis, questionable proof texting, and the like. It does not help matters to pretend or to wish that things were otherwise. But we still possess the possibilities of continuity with our confessions through contemporary reinterpretations, because they are transparent to the evangelical message in which all ages may share.

■ ON SUBSCRIBING THE CONFESSIONS

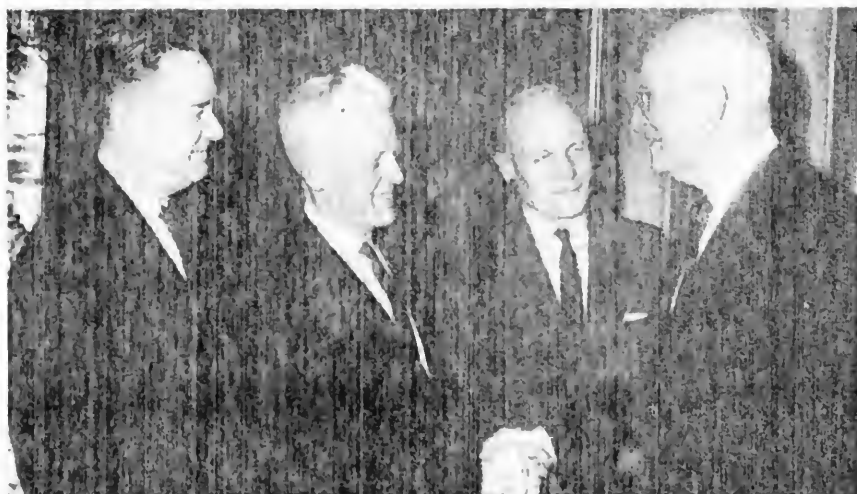
A genuine subscription or acceptance of the confessions means that we affirm substantial correspond-



ence between our understanding of the gospel today and the content of the ecumenical creeds and the particular confessions of the Lutheran Church. This does not mean to say that we as individual theologians will write our theology in the same way as Luther and Melancthon did, or even as a commentary on the confessions. An examination of the great theological systems in Lutheran history will show that the biblical and confessional character of a certain system is not to be judged by its copious use of biblical quotations or confessional citations. The fact there are few or many references proves nothing concerning the substance of what is said. Many of the most confessionally oriented systems hardly make mention of the confessions — except as a paragraph in prolegomena.

It does not seem to me that a serious acceptance of the confessions today means that we must comb through the documents with pedantic scrupulosity to guarantee the truth of every detail. It does not seem possible that an acceptance "without reservation" can mean anything more than substantial agreement with the intention and meaning of the confessions, namely, centering on the article of justification, and drawing out some essential corollaries of faith. In this light, we can accept "without reservation the symbolical books of the Evangelical Lutheran Church, not insofar as (*quatenus*) but because (*quia*) they are the presentation and explanation of the pure doctrine of the Word of God and a summary of the faith of the Evangelical Lutheran Church." (Article IV of the American Lutheran Church constitution).

It is easy to become overly wrought up about the difference between the *quatenus* and the *quia* formulae. But several remarks may be in order. The intention of each one is right. The *quatenus* formula intends to emphasize that the confessions derive



Officers of the National Lutheran Council welcome Dr. John Behnken (right), president of the Lutheran Church—Missouri Synod, who addressed the NLC meeting at Atlantic City. This was the first time that a Missouri Synod president addressed the council. Left to right, Dr. Paul C. Empie, executive director of the NLC; Dr. Raymond M. Olson, newly-elected president; and Dr. Norman A. Menter, out-going president.

Missouri, NLC to Study Cooperation

It's possible that in 1965 or shortly thereafter a new association of Lutheran churches in America will be formed that will include the Lutheran Church—Missouri Synod and the bodies that now make up the National Lutheran Council. Action leading to this hopeful development was taken at the 44th annual meeting of the NLC, held in Atlantic City, Jan. 30-Feb. 1.

The resolution, unanimously adopted, seems innocuous enough: "Be it resolved that the National Lutheran Council give thanks to God for the guidance of the Spirit in these consultations and for the progress in mutual acceptance and recognition of common concerns; and be it further resolved that the National Lutheran Council express its hope that the consensus arrived at to date may inspire all Lutherans to move toward greater and more complete cooperation."

Behind that seemingly innocuous resolution was a long history—a history that had held out hope several times before, but never as optimistic of results as this time. This time there seems to be great hope.

The "whereas" preambles were probably of more significance than the resolutions themselves:

"Whereas, the Lutheran Church—Missouri Synod accepted the invitation of the National Lutheran Council to examine cooperative activities in

American Lutheranism and possible extension of such activities; and

"Whereas, consultations which followed were conducted in an atmosphere of mutual regard and concern for increased understanding; and

"Whereas, it was agreed that there is sufficient consensus to warrant further exploration regarding the possible establishment of an association of Lutheran churches in America for theological discussion and increased cooperation; and

"Whereas, a recommendation to authorize negotiations to establish such an association of Lutheran churches in America is to be transmitted to the Lutheran Church—Missouri Synod and to the Participating Bodies of the National Lutheran Council for consideration by their conventions, therefore,

"Be it resolved . . ."

The "whereas" paragraphs give a little of the history that led up to the present situation, and the "resolved" paragraphs point up the peculiar nature of the National Lutheran Council and its inability to take action on its own.

The NLC is an agency of six Lutheran bodies; two years ago it was an agency of eight bodies. Next year it may be an agency of only two Lutheran bodies. This decrease from eight bodies to two bodies within three years does not mean that six bodies have severed their member-

ship with the NLC. It means that within three years eight bodies will have engaged in several mergers which will have reduced their number to two.

The long range goal is that all Lutheran bodies in this country will eventually be one Lutheran church. But until that time comes, a National Lutheran Council or an organization similar to it will be a tragic necessity: tragic, because it will be a witness to the world that the unity which Christ sought for the church has not been accomplished within the Lutheran fold; and "a necessity," because all Lutherans recognize that there are some things they can and must do together.

During June and October of this year all bodies of the NLC as well as the Lutheran Church—Missouri Synod will hold conventions. If all bodies act favorably on the NLC recommendation, a committee can be authorized to study and negotiate plans for an association of Lutheran churches in America.

Since the Missouri Synod holds triennial conventions, 1965 would be the first it could take action on plans for a new Lutheran association. This new association would not be a merger of Lutheran churches but would at best be a cooperative agency of three Lutheran churches, the American Lutheran Church, the Lutheran Church—Missouri Synod, and the Lutheran Church in America. (The LCA will be formed in June of this year through the merger of the United Lutheran Church, the Augustana Lutheran Church, the American Evangelical Lutheran Church, and the Suomi Synod.)

Although this new association would not be the same as the present National Lutheran Council, it would undoubtedly carry on some of the same assignments now carried on by the NLC.

Another evidence of the improved relationships between the NLC and Missouri was the presence of Dr. John Behnken, president of the Lutheran Church—Missouri Synod, at this year's NLC meeting. Dr. Behnken addressed the council on the life and influence of Dr. C. F. W. Walther, the first president of the Missouri Synod.

Dr. Raymond M. Olson, director of Stewardship of the ALC, was elected president of the NLC for the coming year. He succeeds Dr. Norman A. Menter, vice-president of the ALC.

THE NEW NATIONAL LUTHERAN COUNCIL AND THE MISSOURI SYNOD

Writing in *The Lutheran Witness* of December 12, 1961, Vice-President Oliver Harms of the The Lutheran Church—Missouri Synod reports on the progress of "exploratory discussions" by representatives of the National Lutheran Council and of the Missouri Synod. From these discussions, it appears, a plan for a new National Lutheran Council has emerged. When the mergers clustering about the United Lutheran Church of America and The American Lutheran Church have been consummated, the National Lutheran Council will consist only of two bodies. That may be one potent reason for the efforts to draw other Lutheran churches into the "agency": and success in these endeavours can hardly be expected unless the NLC is reorganized or reconstituted.

Included in Dr. Harms' report is a report on the meeting held on October 31 and November 1, which attempts to sum up what has been achieved so far. One reads with some uneasiness and perturbation:

"Two things become apparent. The papers and the discussions revealed that there are still points of doctrine which require further systematic study. Further, these conversations established the fact that there is a far greater extent of consensus on the subjects discussed than had been generally realized."

As regards the first statement, anyone who has followed doctrinal trends in, say, the ULCA and the Augustana Lutheran Church, did not have to wait until the divergence in "points of doctrine" was revealed by talks with a few individuals. To subject these "points of doctrine" to systematic study is good; to effect their correction is better still. The second statement quite evidently signifies little or nothing. Let us accept it as true: that still leaves open the possibility of large areas of disagreement both on subjects discussed and still more on subjects not discussed.

A fundamental weakness and at the same time a lack of clarity is disclosed by the following:

"It was the unanimous judgment of all participants in these consultations that the papers and discussions have revealed a consensus on the doctrine of the Gospel and the meaning of confessional subscription sufficient to justify further exploration regarding the possible establishment of a co-operative agency to replace the National Lutheran Council as presently constituted."

Passing by the fact that the opening sentence in this paragraph suggests the current misinterpretation of Article VII of the Augsburg Confession, we ask: What is a co-operative agency, and what is sufficient consensus to warrant its establishment? To ignore the difference between *cooperatio in sacris* and *cooperatio in externis* (or: *in non sacris*), or in matters *circa sacra* is a fatal error. No doctrinal consensus is required for association in or with an "agency" that intends to restrict its activities to co-operation in externals. If, on the other hand, that co-operation is to include a common working in the strictly ecclesiastical sphere, that is, in matters that concern the proclamation of the Word and the administration of the Sacraments, a partial consensus is not enough. And it ought to be very clear that continued co-operation in church work, where each party acknowledges the other as brethren in the faith on equal terms, is just as surely the exercise of church-fellowship as is fellowship in the pulpit and at the altar. We in Australia have been over every inch of the ground in our discussions on the Lutheran World Federation. Our Intersynodical Committee has gone along with the corresponding committee of the UELCA, years ago, in virtually trying to re-write the constitution of the LWF in order to make it what some men strenuously asserted

it to be: an agency, a *Zweckverband*. Of course these efforts were bound to be futile: for how can one expect sensitiveness with respect to finer forms of unionism from people who are firmly addicted to unionism in its grosser forms? The last reference is, of course, to the WCC. Well, what is sauce to the LWF is sauce to the NLC—unless the latter body, in its new form, will not be what the LWF very plainly is now.

At any rate, the principles with which the proposed new formation of the NLC is to be "in accord" will at least bear consideration, as they will demand careful study and close scrutiny. They are as follows:

"1. All Lutheran church bodies in the United States are to be invited to participate in the planning and function of the new association.

"2. The new association is to serve as a Lutheran interchurch agency for common theological study and for Christian service.

(a) *Common Theological Study*: the agency is to seek in a systematic and continuing way theological consensus on the basis of the Scriptures and the witness of the Lutheran Confessions.

(b) *Christian Service*: the agency is to give participating bodies opportunity to work together in the fulfilling of their responsibility of Christian service in functions to be specified in the constitution and by-laws of the agency.

"3. (*Limitations*)

(a) The establishment of pulpit and altar fellowship and organic union shall be outside the sphere of the agency. Formal steps toward their objectives (*sic*) shall be left to the initiative and decision of the church bodies concerned.

(b) Except for theological study, each participating body shall have the option of declining co-operation in individual activities of the agency.

(c) Co-operation in the several activities carried on by the agency is to be limited to the participating bodies. Only by unanimous consent of the participating bodies of the agency may exceptions be made.

"4. Participating bodies shall be free to enter into or continue relationships outside this agency."

All this seems to be a sort of tentative effort to formulate certain basic paragraphs to be embodied in the constitution of the proposed new agency. As to the next step, Dr. Harms reports:

"As the report indicates, Missouri's Doctrinal Unity Committee will ask the Cleveland convention for permission to participate in the creation of a new co-operative agency in American Lutheranism. The ultimate adoption or rejection of the constitution formally creating the agency would be reserved to a subsequent convention."

As will be seen from the draft or plan, the creation of the new agency would include the creation of certain safeguards to meet the claims of conscience; and, should the Cleveland convention grant the desired permission, it could insist upon the erection of additional safeguards. Still, the scheme suffers from a lack of clarity as regards aims and goals. In particular, the failure to distinguish between *sacra* and *externa*, and to limit the proposed co-operation to the latter, renders the scheme more than dubious from the outset. Ordinary intelligence and plain good sense should convince anyone that, in the absence of specific assurances to the contrary, the intended co-operation will almost certainly extend into the field of *sacra*, just as was—and is—the case with the Lutheran World Federation. Thus, under 2(b), "opportunity

to work together in the fulfilling of their responsibility of Christian service" may mean anything at all, and it is extremely doubtful whether the constitution will limit this to *res externae*. And again, if co-operation in externals is contemplated, where is the need of a permanently organised "agency"? Joint theological studies can be very helpful. But unless they earnestly set themselves the goal of arriving at doctrinal unity by the elimination of all errors in doctrine and practice they will be as sterile and, as regards true unity, useless as the discussions going on in the LWF and the WCC.

To us the scheme looks like an attempt to bring about unity among the Lutheran churches in the United States (and Canada) by tackling the problem at the wrong end. Consider the following: "Since differences exist both within and among all Lutheran church bodies and associations of Lutheran church bodies, the question had to be faced: On what basis can a positive co-operative Christian witness be made in this country in fulfillment of the full Lutheran evangelical mission without compromising the affirmations or distinctive viewpoints of any of the church-bodies involved?" The illogicalities here involved appear upon reflection and analysis. Do the facts mentioned (facts that have their parallel in other churches as well) really suggest or make necessary the question posed? What prevents every Lutheran church-body from "making positive Christian witness"? Will "co-operative witness" be better and stronger? Will "co-operative" witness really help "in fulfilling the full Lutheran evangelical mission"? Will witness to the Lord's Supper, for example, be strengthened by the 10,000-word statement of the ULCA? Will witness to the Scriptures as the very Word of God be strengthened by co-operation with the more "liberal" bodies? Will the witness against Deistic lodgism be strengthened by bodies that are notoriously lax in dealing with this evil, all the more—or rather less—when many of their ministers are Freemasons? Or again, if Lutheran bodies suffer from differences in their own ranks, would it not be more rational to make the most earnest and strenuous efforts to overcome them, each in its own household, before engaging in "co-operative" witness together with other bodies suffering from the same internal disagreement, perhaps even to a greater extent? The proviso is a sop to Missouri and its affiliates past or present: for those who hitherto made up the NLC have never bothered their heads about the "affirmations or distinctive viewpoints" of other bodies. And, of course, the sentence quoted shows, does it not, that what is really intended is more than *cooperatio in externis*. We hope that the Missouri Synod, at Cleveland, will insist upon a much fuller and clearer declaration of what is actually designed before committing itself.

Finally, one notes with regret the intrusion of a certain note of religious enthusiasm (*Schwaermerei*). "The participants in the consultations have prayed for the guiding presence of the Holy Spirit and thank God for the fact that these conversations have been fruitful." "The Missouri representatives at the three meetings were pleased with the progress made. The evident blessing of God rested on the deliberations." No one will doubt the sincerity of such prayers and sentiments. Still, there is no hint of a single step taken to correct grave doctrinal errors and to abolish grossly syncretistic practice. Indeed, how could there be, when the men representing the NLC have no mandate from their respective churches? It will be time enough to speak of God's blessing and to render thanks to Him when these matters have been set right in accordance with the demands of His Holy Word!

—H.H.

THE CRISIS OF PIETY

Such is the title of the sad complaint which one Helge Bratigard—it does not appear whether Pastor or Bishop or Doctor—voices in the *Lutheran World* of June, 1961 (pp. 64 ff.). While one reads the sad tale with a sense

Laymen will rejoice
at getting so much meat
in so compact a dish

The Lutheran Witness
March 20, 1962

Why So Many Bibles!

-117-

BY MARTIN H. FRANZMANN

Purpose Pleative

As for the third question, "What is the best New Testament?" Bratcher wisely refuses to give an unqualified answer. He urges the reader to make use of several translations in order to be variously enriched. He distinguishes between the purposes for which a translation is to be used: private study or public worship, rapid survey or intensive study.

My own experience in the study and in the pew leads me to concur in his judgment that the Revised Standard Version is the best for systematic study and for corporate worship. But one need not agree with this judgment in order to profit from studying this slight but meaty book.

(see pp. 151-153)

NLC Leader Reports Here Inter-Lutheran Relations Reach 'Break Through'



GUEST of Lutheran Pastoral Conference of greater St. Louis, Dr. Paul C. Empie, executive director of the National Lutheran Conference, spoke briefly with Pastor John Ott of Holy Cross Church prior to the afternoon session. Pastor Ott is chairman of the conference.

(See page 147 of 1961 Book of Documentation).

Agree New Agency Must Provide for Doctrinal Discussion, Cooperation

Recognition that both sides were wrong was the "break-through" that has convinced leaders of the Lutheran Church—Missouri Synod and the National Lutheran Council that discussions ought to be continued regarding the formation of a new federation for Lutheran bodies in America, Dr. Paul C. Empie, executive director of the NLC, has revealed. He made his remarks in an address to members of the Lutheran Pastoral Conference of greater St. Louis last Monday, March 12, at Concordia Seminary.

The topic of Dr. Empie's address was "The Significance and Implications of Contemporary Lutheran Cooperation in the U. S. A."

Previously, he said, the NLC had ruled out doctrinal discussions as part of its program. Instead the cooperative agency devoted itself to cooperative projects and insisted that theological talks must take place between the various Lutheran bodies.

The Missouri Synod, he reported, had ruled out cooperation, with certain exceptions, unless there was prior and complete agreements on doctrine and practice. The exceptions in the past have been labelled "emergency" projects or church work "in externals," or work in which did not call for pulpit and altar fellowship.

As a result of the three major conversations that have been conducted, Dr. Empie said, Missouri Synod leaders have indicated that complete agreement in doctrinal matters cannot be listed as a condition to cooperation because such agreement is impossible among fallible human beings. On the other hand, NLC leaders have conceded that regular doctrinal discussions must be a basic part of the program of a new Lutheran federation, he reported.

No Compulsion

Spokesmen for the two groups have also agreed that the new organization should provide a means for cooperative ventures but that each member body should be free to choose the areas and projects in which it is willing to cooperate.

Next step in the formation of a new agency, the NLC leader revealed, will come if the conventions of the three major Lutheran bodies approve present proposals this summer. The Missouri Synod will consider the action at its convention in Cleveland late in June. The newly-formed American Lutheran Church and now-forming Lutheran Church in America are also involved.

The proposals ask that each of the three groups, which comprise almost all of Lutheranism in the country, appoint three representatives to follow through with details of the proposed organization.

Conversations that have taken place, Dr. Empie related, produced three convictions: 1) the "climate"

THE ST. LOUIS LUTHERAN

NLC Leader

(continued from page 1)

of discussion between the participating bodies is "just wonderful," 2) greater consensus of opinion existed than had previously been assumed, and 3) there was agreement on the kind of cooperation that is possible on the basis of the present consensus of opinion.

Two Mergers

The talks were initiated by Dr. Empie when the eight member bodies of the NLC voted to merge into two larger bodies and an in-

stitution was extended to all Lutheran bodies "to get in on the ground floor" of discussions for reorganizing inter-Lutheran work in the country. He reported that 1965 would be the earliest possible date at which the new organization could be officially formed.

Aim of the proposed federation, he said "is not to be a super church." Eventually altar and pulpit fellowship might result from doctrinal discussions and agreement.

As an introduction to his report on the present status of negotiations, the Lutheran clergyman traced the history of the National Lutheran Council and Lutheran cooperation. Both world wars created circumstances that brought Lutheran bodies together to assist in welfare projects under government regulations, he indicated.

Since World War II, NLC activities have been strengthened and broadened. Participating bodies, Dr. Empie said, "felt compelled" to do whatever work they could without compromising doctrinal positions. Such a cooperative agency is a symbol of the unity that does exist as well as a symbol of the fact that Lutherans are still not united in doctrine, he added.

"It is a terrible thing for the church of Jesus Christ to be fragmented," he asserted. In the present the great urgency to pursue basic work often brings cooperation "because the options are worse." NLC leaders, he revealed, have also concluded that if churches are to make a witness to the world they "must be at a place where the witness can be made."

He reported gratification at recent progress. "We have come to a point," he said, "where we respect each other's integrity and intelligence as Lutherans."

The Lutheran Witness 11/14/61

NCC Mission Division

Voting Membership "No Longer Possible" Says Synod's Board

Synod's Board for Missions in North and South America has informed the Division of Home Missions of the National Council of the Churches of Christ that its voting membership in that division is no longer possible. This action of the Mission Board at an early October meeting was taken "strictly as a contribution to the preservation of harmony" within the Missouri Synod.

The resolution of the Board cites the following as the principal factor contributing to the decision: "repeated and alarming misunderstanding, misinterpretation, and attack both outside and inside Synod." The Board's decision was motivated by concern over the disruptive influence of these attacks.

The Board's resolution asserts that it has not participated "in decisions, practices, or procedures contrary to our Synod's principles" and that its membership has not been in violation of established policy regarding the acquisition and use of resources and services. It is further stated that the action was "not occasioned by attacks made upon the National Council of the Churches

of Christ" but solely by internal considerations.

The Mission Board is now studying new procedures by which it may continue to employ "to the extent principles will permit" the valuable information, contacts, and services provided through the NCC Division of Home Missions.

In acknowledging the decision of the Board for Missions in North and South America the NCC Division expressed regret "that misunderstandings have arisen" as a result of the voting membership and indicated a willingness and desire for "continuing relationships at informal levels."

St. Louis Lutheran
3/3/62

Plan Doctrinal Meets in Colombia

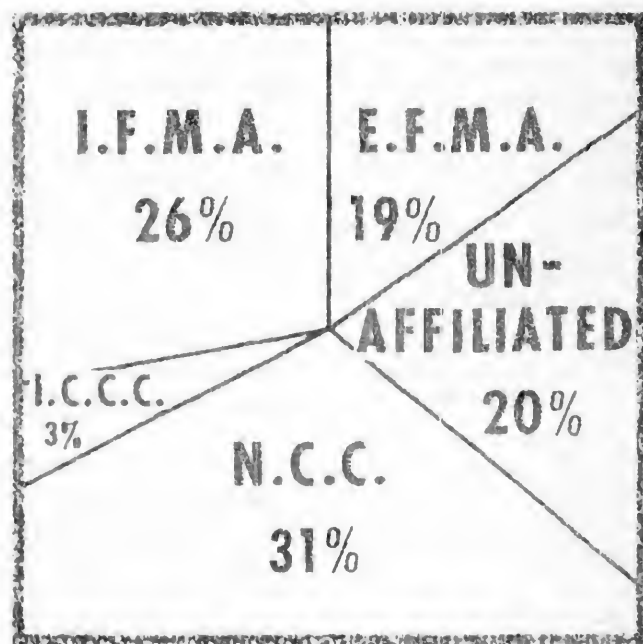
Caribbean area missionaries of the Lutheran Church-Missouri Synod will inaugurate doctrinal discussions with representatives of The Evangelical Lutheran Church-Synod of Colombia this month.

The Colombian church body, now autonomous, resulted from mission efforts of the former Evangelical Lutheran Church and the United Evangelical Lutheran Church. These churches now have merged with the American Lutheran Church.

It is believed that this marks the first such meeting between the Missouri Synod and a Lutheran church in Latin America.

CHRISTIANITY TODAY November 10, 1961

Affiliation of American Missionaries Abroad



AN EVALUATION of the SOCC by Dr. L. B. Meyer, 7/11/61

12. QUESTION: What about other topics presented at the free conference, such as the LWF, the NLC, the NCC, and the WCC?

ANSWER: First of all, the resolution of this conference clearly implies that our Synod has with these groups a relationship "involving worship or joint religious work." (Quoted from Resolution 7 of the conference.) No such relationship exists. While some of our synodical departments have, on an informal, guest-observer basis, attended meetings of these organizations, only one board (Board for Home Missions) carries a formal written, consultative membership in a department of the NCC. This relationship does not have the approval of the Praesidium or Synod's Board of Directors. In fact, it is presently under review by both the Praesidium and the Board of Directors.

SAN DIEGO, CALIFORNIA
MONDAY, JANUARY 15, 1962

Lutherans Plan Mexico Academy

MEXICO CITY (UPI) — Several Lutheran denominations are working together to establish a cooperative seminary here.

The groups are the American Lutheran Church, the Lutheran Church-Missouri Synod,

the Mexican Lutheran Church, the German Evangelical Lutheran congregation in Mexico, the Evangelical Lutheran Church-Synod of Colombia and the Committee on Latin America of the Lutheran World Federation.

The seminary will train Mexicans for Lutheran churches in Latin American countries.

National Council of Churches (Division of Foreign Missions)	8,964
Interdenominational Foreign Mission Association	7,589
Evangelical Foreign Missions Association	5,626
Associated Missions of International Council of Christian Churches	873
Unaffiliated Boards	5,732
TOTAL:	**28,784

*Includes Church of God (100), Lutheran Church Missouri Synod (277), Mennonite Board of Missions and Charities (210), and Seventh-day Adventists (1450).

**This total for American missionary personnel is inflated about 1000 due to duplications (missionaries affiliated with more than one agency).

The Detroit Council of Churches

(Serving the Metropolitan Area)

EIGHT HUNDRED CHURCHES
DEMONSTRATING CHRISTIAN UNITY

65 COLUMBIA EAST
WOODWARD 2-4787

Detroit 1, Michigan

(See page 156 of 1961
Book of Documentation
for relation of The
Lutheran Church--Missouri
Synod to National Council
Units).

November 14, 1961

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RADIO AND TELEVISION
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CONSULTANT, STRATEGY AND
CHURCH PLANNING
Lawrence Kersien
PLANNING ANALYST
Harold C. McKinney, Jr.
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Jerome E. Bates
DIRECTOR CHURCH YOUTH SERVICE
Gladys Duppsadi
DIRECTOR PROTESTANT COMMUNITY
SERVICES
Donald W. Haessler
Joseph J. Kapera
William H. Freytag
CHAPLAINS

Dear Pastor:

We of the Detroit Council of Churches are writing to you because we are sure you are concerned about the future of co-operative Christianity.

For over forty years, the Detroit Council of Churches has been the agency working continually with the problems and promotion of united Christian action. There are so many areas of Christian activity where we can do things together so much more effectively than we can do them alone as a single church or denomination.

The Detroit Council of Churches has been greatly pleased with financial support that has come from a considerable number of Missouri Synod Lutheran Churches. Not only is it greatly needed but deeply appreciated.

Since Missouri Synod churches are not Council members, they are of course under no official obligation. With the number of services the Council renders to your congregations we thought you would welcome the opportunity to send an appropriate gift.

For fourteen years we have been covering Missouri Synod events over our radio newscasts: "Religion in Action" and "Religious News Today." The Council has endeavored, in its dealings with radio and television stations, to make sure that your group has had fair representation. Of course this is just one phase of Council work in which the Missouri Synod benefits.

Perhaps your church will see fit to send a contribution yet in 1961 toward the work of the Detroit Council of Churches, and include the Council in your 1962 budget. A courtesy postage paid envelope is enclosed for your convenience in reply.

We hope you will give this matter your prayerful attention as we all seek to help bring the kingdom of God on earth.

Very sincerely,

Roland M. Traver, Director
Stewardship & Interpretation

RMT:NCK

Enclosure

St. Louis Lutheran
3/17/62

IELC Votes to Join India Inter- Lutheran Group

A sister church of the Lutheran Church—Missouri Synod, the India Evangelical Lutheran Church, has voted to join the Federation of Evangelical Lutheran Churches in India. Eight of the nine bodies that presently constitute the FELCI are members also of the Lutheran World Federation.

The action taken by the IELC at its 1962 biennial convention is subject to ratification by the church's three district synods.

At the same time the delegates of the church elected the Rev. N. J. Ezekiel of Ambur as the new general secretary. He succeeds the Rev. B. H. Jackayya, who was ineligible for reelection after serving two consecutive two-year terms.

The action taken by the India Evangelical Lutheran Church at its 1962 biennial convention is subject to ratification by the church's three district synods.

At its last convention two years ago, the 33,000-member IELC voted to seek the opinion of the synods and of the doctrinal unity committee of the Missouri Synod respecting its desire to affiliate with the FELCI.

In this year's resolution the IELC noted that the FELCI is "a voluntary association . . . with the purpose of advancing the cause of the Gospel in India" and "an advisory body" that "does not exercise any authority over the doctrine and life" of its member churches.

It added that membership in the Indian federation could not be taken as "constituting or implying any altar fellowship among the member churches" and "does not violate or compromise the confessional position of our church."

To the contrary, it said, such membership "provides an opportunity for closer cooperation with fellow Lutherans in India." Until now, IELC observers have been invited to FELCI meetings.

Outgrowth of Missouri Synod missionary work in South India dating back 67 years, the IELC was constituted in 1958 and accorded the status of a sister church by the parent body the following year.

Missouri mission to co-operate

Bit by bit the dike that had separated the Lutheran Church—Missouri Synod from the mainstream of Christian life and work seemed to be breaking. Two years ago the synod had taken membership in the home missions division of the National Council of Churches. More recently conferees between the Missouri Synod and the National Lutheran Council reached an accord, agreed to recommend formation of a new inter-Lutheran agency that would succeed the NLC and include Missouri in its membership. In Canada, Missouri Synod pastors talked with those of other bodies about a possible Lutheran Church of Canada.

Last month the Missouri Synod's mission affiliate in India, the India Evangelical Lutheran Church, voted at its biennial convention to join the Federation of Evangelical Lutheran Church of India. Membership would not "violate or compromise" the confessional position of the church and would provide an "opportunity for closer co-operation with fellow-Lutherans," the group said.

Nine bodies at present make up the federation.

The Lutheran
3/28/62

Lutheran Standard
11/21/61

Indian Churches Agree

Following discussions held in Bangalore, India, the Lutheran churches of India and the Church of South India have defined wide areas of doctrinal agreement.

An inter-church commission recommended that the churches set up joint organs for evangelizing unoccupied areas and work out a program for evangelism in new industrial localities.

The commission also recommended that the churches jointly plan for the pastoral care of scattered Christians, especially in the newly developing areas.

St. Louis Lutheran
12/9/61

Lutherans Send Delegates, Press to WCC Assembly

Lutheranism was represented at the recent Third Assembly of the World Council of Churches, held in New Delhi, India, Nov. 18 to Dec. 6, by a large number of official delegates and unofficial observers, in addition to individuals representing Lutheran publications.

Six Lutheran church publications from this country received press accreditation, including three from the Lutheran Church—Missouri Synod, not a member of the WCC. Dr. William J. Danker, professor of missions at Concordia Seminary here, covered some of the sessions for the Lutheran Witness.

Dr. Paul Friedrich, head of the Lutheran Laymen's League, reported for the Lutheran Layman after attending sessions of an international religious broadcasters association. And Dr. Otto A. Geiselman, Chicago clergyman, covered the sessions for the American Lutheran magazine.

Attending as unofficial observers were Dr. Victor Bartling, professor at Concordia Seminary here and a member of the Missouri Synod's Board of World Missions, and the Rev. Samuel G. Lang, a missionary in Bangalore, India.

More than 300 reporters, church editors, photographers, and radio and TV personnel were given press accreditation for the assembly.

In addition, there were a total of 73 delegates representing 31 affiliated Lutheran churches in 16 countries registered for the sessions. The figure did not include the 35-member delegation that the WCC listed as coming from the Evangelical Church in Germany (EKD).

Defines Task Of the Church

Wolbrecht Addresses NCC Meet

The task of church leaders is to remind the church to be a mission rather than to have a mission, Dr. Walter F. Wolbrecht, executive director of the Missouri Synod, told 200 home mission leaders representing 22 denominations from every section of America at a meeting in Atlantic City last month. He said that an essential unity must exist in all forms of church work in order to make an ever stronger witness.

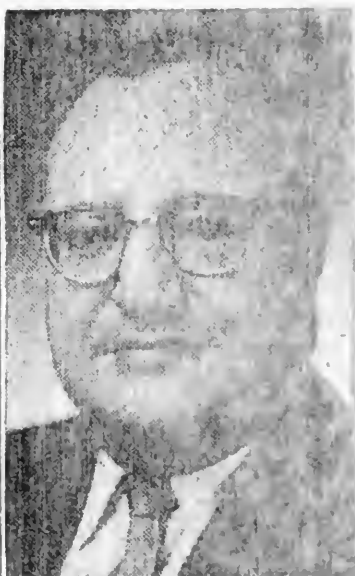
Dr. Wolbrecht spoke on "Ecclesiastical Bureaucracy. Its Works and Its Ways" at the concluding session of the four-day annual assembly of the National Council of Churches' Division of Home Missions.

He declared that bureaucracy was not necessarily a negative term. "I think that church executives and leaders can learn much from the management and administrative theories in business, educational and charitable organizations or the military—even if sometimes by negative example," he said.

He defined church leadership as a process which prevents cleavage between the church and its people. "The church executive or bureaucrat, if you please, is to be the church's middleman, liaison specialist, and an indispensable bridge between congregations or groups of congregations. Primarily the work of leadership is to help others to do what they ought to be doing anyway," he said.

"Leaders are not born, but can be made and re-made. The task of the church in selecting its leaders is to find persons in whom competence and consecration can be harmoniously blended," Dr. Wolbrecht stated.

"The inescapable role for the church executive is to provide Christian leadership which excels in service to the church. The Christian Gospel is relevant to all of life," he said. "The individual Christians must reflect their Christianity in society, in the family, while at work or at play."



DR. W. F. WOLBRECHT

The Lutheran churchman stressed the need for "an inclusive ministry, not an exclusive or competitive ministry."

"My interest," Dr. Wolbrecht declared, "has to be the whole Christian church on earth and what it is doing."

The Lutheran leader's address climaxed intensive deliberations designed to strengthen the home mission concerns and programs of the 22 participating Protestant denominations.

Texas District Asks Synod To End All NCC Cooperation

A resolution urging the Lutheran Church-Missouri Synod to sever all connections with the National Council of Churches was adopted by the denomination's Texas District at its 20th annual convention in Austin last week.

The Missouri Synod is not an official member of the NCC but has cooperative arrangements with several of its departments and commissions, notably in the fields of home and foreign missions and social welfare.

"Some officials of the NCC have assumed that the cooperation of our boards and departments means that we are in agreement with all that is done in and by the NCC—and this is simply not true," said the Rev. Charles W. Ketumakal, pastor of St. Paul Lutheran church, San Antonio, and a member of the committee which drafted the resolution.

lution.

In an opening convention address, prior to introduction of the resolution, the Rev. Albert F. Jesse, president of the Texas District, called on Lutherans to take "an uncompromising stand on sound doctrine and practice."

"Spiritual resources of our nation by which so many powerful foes have been overcome in the past are being depleted," he said. "Crisis for the affirmation of once relatively conservative principles with those who have been consistently liberal and cautious insisted."

Rev. Jesse told the 600 delegates that the Texas District has gained almost 2000 communicant members over the past year, the highest annual increase ever reported. He said the district now has 82,000 members, including 15,421 communicant members.

Presbyterian Talks 2/7/62

Presbyterians and Lutherans could talk over their theological differences, the World Alliance of Reformed and Presbyterian Churches had suggested last year. Approval for such informal discussions was given last August by the executive committee of the Lutheran World Federation.

First in the series of conversations will be held at New York on Feb. 16 and 17. Ground rules accepted by both groups confine the topics to those of "purely theological nature." Aim will be to discover "to what extent differences which have divided these communions in the past still constitute obstacles to mutual understanding." Although it is not a member of the Lutheran World Federation, the Lutheran Church—Missouri Synod will also participate in the talks.

Those who will present the Lutheran position will be Dr. Theodore G. Fappert, Dr. Martin J. Heineken and Dr. George W. Ferrell of the United Lutheran Church; Dr. Conrad Bergendoff of Augustana; Dr. William C. Narum and Dr. Warren A. Quambeck of The American Lutheran Church, and Dr. Martin Franzmann and Dr. H. J. A. Loewen of the Missouri Synod. It is expected that talks will be held annually for several years.



Straight Talk

(Reprinted from the MISSISSIPPI FARMER. Mr. Anderson is also publisher of FARM AND RANCH.)

The N.C.C. - Guilt By Agreement

By TOM ANDERSON

J. Edgar Hoover has said that the Communists "have operated under the guise of some church commission or religious body and it is ghastly to see the monster atheism being nourished in the churches which it seeks to destroy...I confess to a real apprehension so long as Communists are able to secure ministers of the gospel to do their evil work." In a recent article in Christianity Today, Hoover wrote, "No assignment is more strategic in the Communist world today than the disruption of the Church of God--both within and outside the Iron Curtain." Mr. Hoover says that the Communist tactic is to get clergymen or laymen to sign Communist sponsored petitions which favor Communist objectives while cleverly hiding the Communist inspiration.

Herbert Philbrick, author of "I Led Three Lives," and for nine years an undercover agent for the F.B.I. said, "We are losing the fight for freedom--there are more names of ministers than any other profession on the list of Communist supporters in this country."

DOES THE NATIONAL COUNCIL OF CHURCHES SPEAK FOR YOU?

Churches representing 38 million protestants belong to the National Council of Churches. Leaders of the National Council of Churches through their resolutions and pronouncements presumably speak for the 38 million members on social and political as well as spiritual matters. These people have never earned nor been given that right. But on your behalf, if your church is a member, the N.C.C. has recommended on the subject of U.S. subordination to the will of the United Nations: "We believe citizens should prepare themselves for such eventuality. It would not then be an undue shock to public opinion, since people would have a more mature view, better able to interpret democracy at work on a world scale, with the benefits as well as the risk that the extension of democracy always entails."

Thus, the nation's largest Christian organization says our country may soon have to subordinate its will to that of the U.N., that we should surrender without war to the Communist-dominated U.N. The leading protestant church organization thus advocates surrender to the atheists, neutrals, cannibals and Communists.

The N.C.C. stands hand-in-hand with left-wingers like Walter Reuther (who has declared that "man is God") in promoting practically every Socialist scheme you could imagine: public power, foreign aid, United Nations, "cultural exchange," social security, public housing, urban renewal, higher minimum wage, repeal of "right-to-work" laws, more welfare benefits, metro, federal aid to education, F.E.P.C., etc.

GUILT BY AGREEMENT

Further, the N.C.C. and the Communists appear to have the following common aims: peaceful coexistence; peace at any (Communist) price; disarmament, and killing Selective Service; ban on nuclear testing; integration; smearing of Joe McCarthy; clemency for convicted Communist spies; destruction of our immigration and passport laws; discrediting of J. Edgar Hoover and the F.B.I.; reconstruction of religion on basis of modern scientific materialism; abolishment of American loyalty-security laws; abolishment of all our investigating committees on Communism; a One-World, cooperative, non-profit socialistic brotherhood; abolishment of loyalty oaths; recognition of Red China by the U.S.; admission of Red China to the U.N.; defeat of the Bricker Amendment which would have made it unlawful for our President and State Department to make secret, unconstitutional treaties; repeal of the Connally Reservation which permits the United States to decide for itself what are domestic issues, and protects us from a Communist-dominated World Court which could, without the Connally Reservation, order us to give up the Panama Canal, our base in Cuba, et

Although such is not "official policy," many of the leaders and theologians most prominent in the National Council of Churches have suggested or argued such things as:

1. The Bible is a mythology.
2. Jesus was not God, nor ever became Divine.
3. Substitutionary atonement, Hell, the Virgin Birth, and the Second Coming of Christ are merely fairy stories.

The Methodist Federation for Social Action's "Social Questions Bulletin," in its February, 1959 issue, describes Russia and China as making great advances, with full employment, while we have 4 million jobless in comparison. It uses United Nations figures. It forgets to mention that in Communist China everybody works, where, when, and how the tyrants decree. It forgets to mention the millions of murdered Chinese; the millions of mothers who are denied the right to keep their own babies and who act mainly as brood mares and workhorses. They forget to mention that the bloody Red leaders have bragged that half of their 600 million people are easily expendable and that they, because of sheer numbers, will win any nuclear war.

NCC literature has stated: "The Christian ideal calls for healthy support of a planned economic system...It demands that cooperation shall replace competition as a fundamental method..."

Many clergymen affiliated with the N.C.C. preach that Communism and Socialism are the new social order and express more nearly than Capitalism the "Brotherhood of Man."

Christianity emphasizes individualism and the infinite importance of the individual. Not the government, not the masses, but the individual is the ideal of Christianity and of our Founding Fathers. Our Declaration of Independence, our Constitution, and our Bill of Rights are all based on the God-given rights of the individual.

What can we do? We can stay in our infected churches and fight this cancer--or we can go to or start anew, a church which is untouched by this alien modernist, One-World ideology!

CHURCH: NUMBER ONE COMMUNIST TARGET

Some may say that articles like this are tearing down the church. On the contrary. The Communists, Socialists and fellow-travelers are tearing down the Church. They are sapping our strength, dividing us, and wrecking the House of God. I believe in Christianity. I have little regard for Christians who sabotage other Christians; who fight the wrong enemy. Neither Methodism nor Catholicism is the enemy. The enemy is bloody, conniving, destructive, cancerous, atheistic Communism.

Many church members are worried. Some have quit. But you can't win by quitting. The Socialists and Communists then have a free ride with those who remain and with the children.

Will we continue to support with our membership and money a church which asks that we clasp the bloody hand of a gangster regime which is trying to exterminate God from the minds and hearts of all people?

Be a Socialist-Communist-Christian? Co-exist with history's most anti-God, bloody tyranny? Cooperate without compromise? There's no such thing. "Ye cannot serve God and Mammon." This is sin. This is surrender and slavery. This is treason.



a chat with Chet

Chester A. Sillars

November 26, 1961

99th YEAR

THE CHRISTIAN

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)

Member Churches of the National Council

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
African Church of North America, Diocese
Augustana Evangelical Lutheran Church
Christian Churches (Disciples of Christ) International Convention
Christian Methodist Episcopal Church
Church of the Brethren
Evangelical United Brethren Church
Five Years Meeting of Friends
Greek Archdiocese of North and South America
Hungarian Reformed Church in America
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Philadelphia Yearly Meeting of the Religious Society of Friends
Polish National Catholic Church of America
Presbyterian Church in the U.S.
Protestant Episcopal Church
Reformed Church in America
Romanian Orthodox Episcopate of America
Russian Orthodox Greek Catholic Church of America
Serbian Eastern Orthodox Church
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church
Ukrainian Orthodox Church of America
United Church of Christ
Evangelical and Reformed Church
General Council of the Congregational Christian Church
United Lutheran Church in America
United Presbyterian Church in the U.S.A.
Unity of the Brethren

QUESTION: Do the Disciples of Christ believe that Jesus is the Son of God? Or, is the story of Jesus' birth a myth?

ANSWER: In the April 30th issue of *The Christian*, you will read a statement by G. Curtis Jones in his article, *Distinctiveness of Disciples*, where he says in part, "Disciples in general have never been able to accept the idea of Jesus being God."

I have no research study to support this statement but I am inclined to believe that Dr. Jones has correctly stated the way most Disciples feel.

You do not say you belong to one of our churches so, if you are trying to check our orthodoxy, as an interested friend, I would

assure you at the outset that the only orthodox Disciple is an un-orthodox one. If, in asking about the birth of Jesus, you want to say, "Believe in the virgin birth, the way I explain it or all else is false," you will have few followers. In this matter we respect the sincere believer. If the virgin birth means something to him it does not mean to another he is not "churched" for his views.

Understandably, you will find some of our people who state their belief "Jesus is God," while some follow your wording and believe he is the Son of God. I can not even guess the percentages in either category.

Just so you won't think I don't know what I believe, let me say I stand with a long line of Disciples who believe Jesus, the Christ, is the Son of God, but not God. (John 3:16 again.)

I also respect your right to disagree with me. You'd be amazed at the thousands who do.

Church Chuckles by CARTWRIGHT



"Does this mean you're dissatisfied with the way I'm handling the job of finance chairman?"

Questions for Dr. Sillars should be sent to: The Editor, THE CHRISTIAN, Box 179, St. Louis 66, Missouri.

Wisconsin Lutherans Break With Missouri Synod

Creeping liberalism within the Lutheran Church—Missouri Synod constituency was dealt a dramatic rebuke this month by a sister synod with which it has cooperated for nearly 90 years. By a surprisingly decisive 124-to-49 standing vote, delegates to the 36th biennial meeting of the 352,563-member Wisconsin Evangelical Lutheran Synod adopted a resolution suspending fellowship with the Missouri Synod.

The resolution, passed after a 10-hour debate on the last day of the 10-day meeting in Milwaukee, cited Romans 16:17-18 as a basis:

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

The break has the effect of ending joint worship and, eventually, of dissolving joint projects such as cooperative missions stations, charities, and campus ministries.

The Missouri and Wisconsin synods have worked together through the medium of the Lutheran Synodical Conference of North America. They are the two principal members. Relations with the other two members, the 14,000-member Synod of Evangelical Lutheran Churches (Slovak) and the 9,000-member Evangelical Lutheran Synod (Norwegian), were not affected by the latest Wisconsin Synod action.

Another resolution passed by the Wisconsin delegates stressed that in voting the suspension they were not "passing judgment on the personal faith of any individual member of the Lutheran Church—Missouri Synod," but that they were addressing themselves to the corporate body.

Still another resolution left the way open for a renewal of fellowship, declaring that "under conditions which do not imply a denial of our previous testimony we stand ready to resume discussions with the Lutheran Church—Missouri Synod with the aim of re-establishing unity of doctrine and practice and of restoring fellowship relations, these discussions to be conducted outside the framework of fellowship."

Earlier in the convention, the Rev. Oscar J. Naumann, who was re-elected Wisconsin Synod president, sharply criticized the Missouri Synod's liberal tendencies.

He said that a new statement prepared by the Missouri Synod's theological facul-

TEXT OF RESOLUTION SUSPENDING FELLOWSHIP

Excerpts from a resolution adopted at the 36th biennial meeting of the Wisconsin Evangelical Lutheran Synod suspending fellowship with the Lutheran Church—Missouri Synod:

"Whereas the Wisconsin Evangelical Lutheran Synod has lodged many admonitions and protests with the Lutheran Church—Missouri Synod during the past 20 years to win her from the path that leads to liberalism in doctrine and practice . . . and, whereas, our admonitions have largely gone unheeded and issues have remained unresolved; and . . . whereas the Commission on Doctrinal Matters has

faithfully carried out its directions to continue discussions but now regretfully reports that differences with respect to the Scriptural principles of church fellowship . . . have brought us to an impasse . . . therefore, be it resolved that we now suspend fellowship with the Lutheran Church—Missouri Synod on the basis of Romans 16:17-18 with the hope and prayer to God that the Lutheran Church—Missouri Synod will hear in this resolution an evangelical summons to 'come to herself' (Luke 15:17) and to return to the side of the sister from whom she has estranged herself."



CHRISTIANITY TODAY NEWS

ties constituted an attack on the authority of Scripture.

"The time has certainly arrived for our synod to speak clearly and in unmistakable terms concerning this development," Naumann declared. "When confidence has been destroyed it can be rebuilt only by the action of those who have destroyed it."

He added that "we have not been shown that our presentation on any doctrine has gone beyond the teaching of Scripture. Therefore, we must say with Luther that unless we are shown from the clear Word of God where we have erred, we cannot recant or alter our position."

He said that all the church's preaching depended upon the certainty of the Bible and its unchallenged authority.

The president of the Missouri Synod, Dr. John W. Behnken, subsequently addressed the delegates and issued a fruitless plea:

"If there are errors in our midst, then remain with us and help correct these errors."

Behnken said that differences between the two synods were not in doctrine but in the application of the Scripture. He said that the statement on the Bible referred to earlier by Naumann was merely a study document submitted to the denomination's clergy for examination and still subject to correction. He asserted that both synods had subscribed to the same official statement on biblical authority.

SAYS APPROACH TO BIBLE IS DIFFERENT

I was happy to note in the latest LUTHERAN LAYMAN that apparently the Evangelical Lutheran Synod realizes that the major difference between our Missouri Synod and the ELS is not Boy Scouts and chapel-iney.

Those who are familiar with the latest faculty statement on Holy Scripture and some of the essays which have not been repudiated but publicly tolerated know the Missouri Synod and the ELS have a different approach to the Bible.

Theodore Smithey,
Taylor, Mich.

What Will Sophie Think?

You may not know Sophie. To many writers she represents the person they must reach. She symbolizes their living audience. Let's keep the name "Sophie" (from the Greek *sophia* — wisdom) and think of her as a typical WITNESS reader.

What will Sophie think when she reads about the Wisconsin Synod's suspension of relations with Missouri?

Her curiosity will no doubt be aroused by the Scriptural basis for the suspension, Romans 16:17, 18: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ but their own belly and by good words and fair speeches deceive the hearts of the simple."

Sophie will ask herself, "Just who is causing what divisions?" She will remember from Bible class that offense is not only given but also taken. Who decides these things? Who determines when "they" and "their" and "them" in the Romans passage have identically the same antecedents today — with our 250-plus denominations, our various brands of Lutheranism, our synods?

The "serve . . . their own belly" phrase will give Sophie real trouble. She will note that the Wisconsin Synod is not "passing judgment on the personal faith of any individual member" of the Missouri Synod but is addressing "the stern admonition required by love" to the Missouri Synod "as a corporate body." But this distinction will elude Sophie.

St. Paul had preachers in mind, it seems to Sophie, and the Wisconsin Synod appears to have preachers in mind. So far as Sophie can see, discussions between the synods have involved mostly preachers. "My preacher, my pastor a belly-server?" Sophie asks. "I'll have you know that my pastor is every inch a servant of the Lord. He preaches the Word straight and true. He is a wonderful shepherd of souls. When my husband was so sick last year, our pastor sat up with Gus all night. He is not a belly-server."

Perhaps Sophie will pick up hope when she reads that the Wisconsin Synod stands "ready to resume discussions" with the Missouri Synod "with the aim of restoring fellowship relations." But then she will find this readiness tightly restricted by the Wisconsin view of fellowship: "these discussions to be conducted outside the framework of fellowship." Sophie won't believe her eyes.

"You mean to tell me," she will probably say to her husband, "that when members of our two synods meet to study God's Word, they can't pray together?"

At this point Gus may try to calm Sophie down. But he may have something else to say first.

"What gets me about all this, Sophie, is that we just celebrated the 25th anniversary of joint work in Nigeria with the Wisconsin Synod. In our congregation meeting Pastor told us that our work in Africa is very important. Nigeria is developing fast, and Christ's church must work at full strength if we're to keep out Communism and Islam. This is no time for sister synods who agree just about 100% in doctrine to harp on their differences. We have to work together for Christ. Harder than ever before."

Thinking over Gus's words, Sophie will probably quiet down somewhat. She may even say, "Let's do some real praying."

And perhaps Gus will answer: "You're right, Sophie. We've done a lot of fine work together in the Synodical Conference. I'm sure people in the Wisconsin Synod must be disturbed too. Nothing says we can't pray for one another. Let's keep on asking the Lord to make everything work out for the best."

Statement of Wisconsin Synod Commission on Doctrinal Matters

TO THE SYNODICAL CONFERENCE CONVENTION —

We, the Commission on Doctrinal Matters of the Wisconsin Evangelical Lutheran Synod, hold that the nine-page *Special Report* in the April 4th issue of the LUTHERAN WITNESS sets forth and sanctions a doctrine of Revelation and of Scripture that is not in harmony with that contained in the *Statement on Scripture* as it was drawn up and agreed upon by the Joint Doctrinal Committees of the Synodical Conference and adopted by all four constituent Synods. One of the matters to which our Commission has reference is the following statement: "The Scriptures express what God wants them to say and accomplish what God wants them to do. In this sense and in the fulfillment of this function they are inerrant, infallible, and wholly reliable."

Hence, we are no longer certain that our Synod and The Lutheran Church — Missouri Synod are in agreement on the doctrine of Scripture.

We, therefore, consider that this is a matter that requires the most earnest attention of the Synodical Conference Floor Committee on Doctrinal Matters.

For unless certainty that we are at one on the doctrine of Scripture and Revelation is restored, we would have lost the basis for a profitable discussion of the other matters in controversy between us, even if there were no impasse on the doctrine of fellowship.

COMMISSION ON DOCTRINAL MATTERS
WISCONSIN EV. LUTHERAN SYNOD
CARL LAWRENZ, Chairman
O. SIEGLER, Secretary

Freeport (Ill.) Journal-Standard
PAGE 4 WEDNESDAY, AUG. 16, 1961

Dispute With Missouri Synod

Wisconsin Synod Instructor Resigns, Going To Concordia

MILWAUKEE (AP)—The Rev. in Watertown, Wis., said he and Dr. Ralph D. Gehrke, a teacher others in the Wisconsin Synod had at the Wisconsin Evangelical been harassed by the synod's Lutheran Synod's Northwestern leadership for criticizing the College, has resigned to join the group's conservative stand on faculty at Concordia Teachers' doctrinal matters. College, River Forest, Ill.

Dr. Gehrke will be a professor of religion at Concordia, a Missouri Synod school. The Rev. Oscar J. Siegler, secretary of the synod's doctrinal commission, said Dr. Gehrke's criticism "went beyond matters that were in controversy."

His resignation came Tuesday as the Wisconsin Synod's 36th annual convention neared a decision in consideration of doctrinal disputes with the Missouri Synod. The controversy came after the delegates, representing 18 states, voted to suspend work on plans on buildings at the synod's educational institutions, pending a survey.

THE ST. LOUIS LUTHERAN

Sat., September 16, 1961

Page Two

Norwegian Lutherans Ask Synodical Conference End

The Lutheran Synodical Conference of North America should be dissolved, the 13,639-member Evangelical Lutheran Synod (ELS) decided at its annual convention in Mankato, Miss., at the close of August.

The ELS, smallest of four members belonging to the 90-year-old Conference, also voted to reaffirm the suspension of fellowship relations with the 2,469,000-member Lutheran Church-Missouri Synod, largest Conference body in effect since 1955.

The Wisconsin Evangelical Lutheran Synod, second largest Conference body with some 352,563 members, voted a similar suspension at its recent convention in Milwaukee, Wis.

Since two of the Conference's Synods now refuse to have fellowship with the Missouri Synod, the Conference is no longer functioning according to its intended purpose and its existence "is no longer truthful," the ELS convention said.

The ELS directed a memorial to the Synodical Conference's 1960 convention which would institute measures to dissolve the Conference.

A series of resolutions adopted by the ELS said that it and the Wisconsin Synod "have not been able to prevail upon the Missouri Synod to maintain and uphold a doctrine and practice in its midst that is in conformity with the orthodox confessional standards of the Synodical Conference."

The four Conference member bodies, which also include the Synod of Evangelical Lutheran Churches, comprise the most conservative third of Lutheranism in America. Formerly known as the Slovak Synod, the SELC has 20,372 members.

The ELS said it has "great concern" regarding the position of the faculty of Concordia Theological Seminary, St. Louis, Mo., Missouri Synod institution, towards the Bible.

It charged that a recent statement by the faculty "does not include a clearcut confession of the

fact that the Holy Scriptures are . . . the infallible truth," including those parts which treat of historical, geographical and other secular matters.

Despite the fact that Missouri Synod officials have attempted to discipline offenders, "gross error, publicly promulgated, goes publicly unrepudiated" in the Missouri Synod, the ELS declared.

The ELS said the Missouri Synod's doctrinal committee plans to hold talks with the National Lutheran Council, which represents most of the rest of Lutheranism outside the Synodical Conference, despite pleas from the Wisconsin and Evangelical Synods not to do so.

It was with "deep sorrow," the ELS said, that it must reaffirm suspension of relations with the Missouri Synod, although it said it entertained the hope that conditions might some day warrant the reestablishment of fellowship.

The suspension was voted on the basis of Romans 16:17—"Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned; and turn away from them."

The ELS said it was ready to continue its support of joint projects carried on by the Synodical Conference "until we can adjust to the new conditions" brought about by its decision seeking dissolution.

It is its "fervent prayer," the ELS said, that the 1962 convention of the Missouri Synod "will do something to change the situation."

It instructed ELS officers to schedule the next ELS convention between the time of the 1962 Missouri Synod and 1962 Synodical Conference conventions.

Missouri Synod Pastors Hear Talk on Lutheran Relations

Another step toward better understanding and more cordial relations among Lutheran bodies in the United States was taken here this week at Concordia Theological Seminary.

The St. Louis Pastor's Conference of the Lutheran Church-Missouri Synod had as its guest speaker the Rev. Dr. Paul C. Empie of New York, executive director of the National Lutheran Council. The Missouri Synod does not belong to the council, which represents Lutheran churches with a total membership of about 5,500,000.

The Rev. Dr. Empie's visit was, in a way, a return call. For the Rev. Dr. John W. Behnken of St. Louis, president of the Missouri Synod, had addressed the annual meeting of N.L.C. at Atlantic City, N. J., Jan. 31.

The subject of the Rev. Dr. Empie's talk was the recent conversations among Lutheran churchmen, in which the Missouri Synod took part.

"We Lutherans do not agree on many points, but we respect each other," the Rev. Dr. Empie said.

"Too Isolated."

"We have been far too isolated from each other—except at the local level where we get in each other's hair. We may not like our neighboring pastor who has been taking our members, or making crackpot remarks.

"We may caricature each other, and this may extend to the laity. But all this belongs to a period of history that is past."

The Lutheran conversations were asked for by the Rev. Dr. Empie, who has been director of N.L.C. since 1948.

"The climate of those conversations was marvelous," he said. "I didn't hear one disparaging word, but 25 years ago I heard plenty.

"We talked about our disagreements in an objective way, and we got acquainted. We found we had a greater consensus of belief than we had realized. We also recognized that our consensus was not the result of any compromise on doctrine.

Study Committee.

"The breakthrough in our conversations came when we recognized that Lutherans can cooperate without complete doctrinal agreement—which we'll never have this side of heaven."

The Rev. Dr. Empie pointed out that each Lutheran denomination will be asked to appoint seven representatives to a committee which will be charged with setting up an association for joint doctrinal studies and a study of other fields in which Lutherans can work together. The next convention of each Lutheran church will be asked to authorize this step. The report of the joint committee would be presented to the following national conventions for action.

"We Lutherans have not witnessed to the extent of our resources because of our fragmentation," he said. "It is a terrible thing for the Church of Christ to be fragmented. We Lutherans

may hope to appear before our country as a great confessional family."

How Council Organized.

Discussing the program in which Lutherans have been working together, the Rev. Dr. Empie said that this co-operation "got under way from the inspiration of the United States Government in World War I." The German language, which many Lutheran congregations then used, "was regarded with great suspicion," he said. "In some quarters, even in Congress, it was suggested that it was treason to speak German."

The Lutheran bodies had to come together to provide chaplains for servicemen from their groups, he said, because the government was unwilling to deal with many separate denominations.

"It was out of this experience in the chaplaincy service that the National Lutheran Council was organized in 1918," the Rev. Dr. Empie said.

Other fields in which the Missouri Synod works with N.L.C., or with some of its member churches, he pointed out, include overseas relief, refugee services, home missions and public relations.

"Much Lutheran co-operation already exists," he said. "And we feel that these joint activities in no way compromise our own position."

LUTHERAN LEADER REPORTS

The Lutheran Layman

Church Attendance Higher In Red East Than in West

TORONTO, ONT. (RNS) — When judged by church attendance, Communist Eastern Europe is more religious than the West, the Rev. Paul Hansen, a Danish Lutheran, said here.

Dr. Hansen, whose offices are in Geneva, was here for the first Canadian meeting of the Lutheran World Federation's Commission on World Service.

In an interview, he rejected a number of "myths" existing in Western minds about the churches of Eastern Europe. One of these indicated the churches had been forced underground — they had not, he claimed.

"People go to church quite openly," the pastor said. "They don't sneak there at dusk. If you drive on a Sunday through a Hungarian, Yugoslav or Polish village, you will see people everywhere rushing to church or returning from it, carrying their hymnbooks."

Of his own denomination, Dr. Hansen said proportionately more persons attend church in

the East than in the West. He gave figures of 10 per cent every Sunday in Red satellite countries, where Lutherans are minority religious groups, and only three to five per cent in

predominantly Lutheran Scandinavia and West Germany.

Why the difference? Dr. Hansen said minority groups were determined to set a Christian example, particularly where they are under stress.

In his work as the LWF's secretary for minority churches, Dr. Hansen has visited in the last two years all countries behind the Iron Curtain except Romania, which has consistently refused him a visit.

The Lutheran Layman
2/1/59

Editor Reports Religious Interest Rises in Soviet

MINNEAPOLIS (RNS)—A Methodist editor told the Minneapolis Ministerial association that he found more religious interest in the Soviet Union on a recent trip there than he had expected.

Dr. T. Otto Nall, Chicago, said he was surprised to discover that about a fourth of the Russian congregations were young people, thus contradicting reports that only old people go to church there. And many of the young people were boys, he said.

The Russian churches he attended were crowded. One reason for this, he suggested, might be that there are too many believers for the few churches that the government allows to remain open.

While the number of churches open is less than before the revolution, it is six times the number 20 years ago, he reported.

Dr. Nall, editor of The New Christian Advocate, said that the Soviet leaders may have relaxed their opposition to the church because they have seen its usefulness.

Despite the changes in the climate, he said, the churches are still severely restricted and it is still not fashionable to go to church.

List Restrictions

Among restrictions he men-

tioned were these:

All church property belongs to the state.

The churches pay a stiff income tax—13 per cent—to the state.

Church members cannot run for political office.

The education of youth is completely in the hands of the state, "and this means it is scientific, materialistic, atheistic."

"Russian Christians do not complain about their hardships or handicaps," Dr. Nall said. "They are grateful for the opportunities that, in the providence of God, have been granted them."

Personal Testimony

The editor was told by one Russian church leader that "personal evangelism is strong among our people."

While Russian church leaders avoid keeping membership rolls because those who are on them might suffer, Dr. Nall said he was informed that the Soviet Union has some 520,000 Baptists in 5,200 churches; at least 50,000 Mennonites; about 25,000 Adventists and "probably" 25 million Russian Orthodox adherents.

The Lutheran Layman

Canadians Laud NLC, Synod Talks

WINNIPEG, MAN. (RNS) — Discussions between the National Lutheran Council in the U.S. and The Lutheran Church-Missouri Synod looking toward closer cooperation were hailed in a resolution adopted by the Canadian Lutheran Council here.

The resolution also expressed the CLC's "willingness and eagerness to enter into any discussions that may lead to further cooperative work in Canada."

Recently the NLC and the Missouri Synod had talks on theological differences and methods of securing more cooperation. At the last of a series of meetings in Chicago representatives of both groups agreed to propose the formation of a new all-inclusive cooperative agency.

While not a member of the NLC, the Missouri Synod works with it in various fields such as relief, welfare, and ministries to servicemen and immigrants.

The CLC comprises branches of four American bodies—United Lutheran Church in America, Augustana Lutheran Church, American Lutheran Church and Lutheran Free Church. All are members of the NLC.

"Lutheran Hour And Communism"

It is one of the sad heartbreaks of Christian people to see the way in which the Lutheran Hour has been drifting. Under the leadership of Walter Maier, it established a reputation for fearless, uncompromising presentation of the Word of God and the application of the Scriptures to everyday problems. Walter Maier did not hesitate to speak against the then Federal Council of the Churches of Christ in the U.S.A.

However, his successor, Dr. Oswald Hoffmann, has taken a softer and different line. He is actually helping to further the ecumenical movement itself. We are getting letters from people continually, expressing their concern, their regret, even saying that they had decided to discontinue their support of the Lutheran Hour.

In one issue of the *Lutheran Hour News*, Jakov Zhidkov was featured, and this was published in the *Christian Beacon*. He is a Communist agent in Moscow who propagandized for the Reds in his visits throughout the West. Dr. Hoffmann goes along with the Communist use of the churches behind the Iron Curtain.

We photographically reproduce from his Christmas News the two pages on which "Guidelines for Christian Opposition to Communism" is presented. The last paragraph takes the familiar anti-anti-Communist position. It is sad and tragic. Opposition to atheistic Communism is only by a "positive Christian life and witness." But the Bible says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." It is his reproving of Communism which the anti-anti-Communist can live. It hurts the Communist cause. Thus, we have this ridiculous "positive

The Lutheran Hour and Communism

The Christian Beacon, January 11, 1962

ADD to The Lutheran Hour a crusade against communism, the sponsoring Lutheran Laymen's League was advised. It will draw attention and listenership and support.

No, we said, after much study and prayer, we neither want to change the program's established purpose of Bringing Christ to the Nations nor add a purpose which is negative.

However, we recognized, The Lutheran Hour must intensify its efforts to bring the Gospel of Jesus Christ more effectively to men everywhere. This powerful and positive Gospel, we said, is not only the most effective opposition to atheistic communism; it is the power of God unto salvation.

Lutheran Hour speaker Dr. Oswald Hoffmann added, "The only force that can

match the surging tide of communism is Christian faith put into practice with a will to win."

In a pastoral letter to the churches he heads in beleaguered Berlin, East German Bishop Otto Dibelius concurred. "It is the Christians' task," he said, "to proclaim the faith which can overcome the dangers and dilemmas of life."

After a recent European visit, Washington news commentator Lambert Brose, a Lutheran clergyman, stressed, "Who are we to say that Almighty God will not determine His own way of bringing about liberation of the peoples of Eastern Europe."

"It's happened in the past. Some of the fiercest enemies of Christianity — entire nations — have been changed by the Gospel."

"That's one reason," said Pastor Brose, "it ought to be such a thrill vigorously and liberally to support The

Lutheran Hour, which beams the soul-saving and communist-defeating Gospel behind the Iron Curtain itself."

GUIDELINES FOR CHRISTIAN OPPOSITION TO COMMUNISM (A Lutheran Laymen's League resolution, adopted July 19, 1961)

WHEREAS, atheistic communism is impressively gaining in strength throughout the world in nations controlled, peoples dominated, and achievements recorded in many fields; and

WHEREAS, the eternal God still rules and governs the universe to His good purpose; and

WHEREAS, we acknowledge that the rise of communism may be a judgment of God upon our failures to demonstrate clearly our Christian concern for the needs of millions of our fellowmen; and

WHEREAS, we as Christians refute the communist ideology that man is a perfectible, impersonal tool of society without relationship to God; that history is inevitably determined by environmental and economic factors; and that man's ultimate aspiration is a man-made materialistic heaven on earth; therefore be it

RESOLVED, that we confess our personal sins of materialism, pride, immorality, and lack of Christ-like love, and penitently pray God's forgiveness and pardon; and be it further

RESOLVED, that we intensify our hearing, reading, studying, and conversing of God's Word so that the Holy Spirit may dwell more richly in us, and be it further

RESOLVED, that, empowered by this Spirit, we respond in Christian love to people's physical and spiritual needs—proclaiming in word and action God's redeeming love in Christ for all people, including communists; and be it further

RESOLVED, that we oppose atheistic communism by our positive Christian life and witness, thus avoiding the temptations to use the very methods of malice, misrepresentation, and intimidation employed by those whose ideology we oppose, or to make of anti-communism a new religion.

What do we think of this?

Lutheran Hour will be able to present in its message. The Lutheran Hour has gone "soft" and if the view which it is presenting here of a positive opposition is accepted by the Lutherans generally, they will have departed from the spirit and the militancy that was characteristic of Martin Luther in dealing with error.

Another very important point is that the Gospel, as it is being preached behind the Iron Curtain, commends and supports Communism. The idea that this Gospel in some way would affect Communism to its overturning is

make of anti-Communism a new religion." We know of no anti-Communist fighter who has done that. But this is the way in which the anti-anti-Communists seek to deal with the genuine, Biblical anti-Communists.

Somehow or other Dr. Hoffmann had the idea that simply a positive preaching of the Gospel is all that is needed. But the preaching of the Gospel in the full sense of presenting the Word of God involves a complete exposure of Communism, its Satanic nature and program. An

article such as is here presented could never have been written by a man who was forthright in his handling of Biblical truth in opposing Communism. The first WHEREAS in the resolution recognizes that "atheistic Communism is impressively gaining." If so, it should be impressively resisted. And if the Lutheran Hour is in a position to help the cause of freedom, in this particular field, it should do so, for, when the Communists take over there will be no Lutheran Hour and no Gospel which the

not in keeping with the gospel which is being preached, which is helping to maintain Communism. The change has come in the Lutheran Hour and we believe that we are going to witness, as more people recognize the subtle shift which has been manifested, that God will lay it aside. Quotation from the Washington news commentator, Lambert Brose, constitutes a vague mysticism which relieves Christians of their responsibility to fight Communism, not just live a "positive Christian life and witness."

CHRIST IS THE DIFFERENCE

Minnkota Convention Schedule

Fargo-Moorhead, August 6-10, 1961

Sunday, August 6

- | | |
|-------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------|
| 3:00 p.m. Opening Worship Service—
Dr. George J. Beto, preacher | 1:30 p.m. CHRIST IS THE DIFFER-
ENCE... in our League—Business
Session; Feature Time |
| 5:30 Dinner: Publications Man-
agers Dinner Meeting | 3:00 Work Session for District
Publications Managers; Free Time |
| 7:00 Get Acquainted Reception | 5:30 Dinner; Senior Banquet—Dr.
Martin H. Scharlemann, speaker |
| 8:00 CHRIST IS THE DIFFER-
ENCE... in our time: Space Age—
Chaplain Raymond C. Hohenstein,
speaker | 7:00 Minnkota Spotlight on Bob
Hale, Disc Jockey |
| 9:30 Coke Time | 8:00 CHRIST IS THE DIFFER-
ENCE... in our time: Communism
—Dr. Martin H. Scharlemann |
| 10:30 CHRIST IS THE DIFFER-
ENCE... in our faith: Vespers—
Dr. Robert W. Bertram | 9:30 Movie: "Question 7" |
| 11:30 In Dorms | 10:30 CHRIST IS THE DIFFER-
ENCE... in our faith: Vespers—
Dr. Bertram |

Monday, August 7

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------|
| 7:00 a.m. Breakfast | 7:00 a.m. Breakfast |
| 8:30 CHRIST IS THE DIFFER-
ENCE... in our lives: Bible Study
—Dr. Reuben W. Hahn | 8:30 CHRIST IS THE DIFFER-
ENCE... in our lives: Bible Study
—Dr. Hahn |
| 10:30 CHRIST IS THE DIFFER-
ENCE... in our Church: Missions | 10:30 CHRIST IS THE DIFFER-
ENCE... in our Church: Steward-
ship |
| 12:00 Lunch | 12:00 Lunch |
| 1:30 p.m. CHRIST IS THE DIFFER-
ENCE... in our League—Business
Session for Delegates; Feature time
for Leaguers with theme: "Publi-
cations" | 1:30 p.m. CHRIST IS THE DIFFER-
ENCE... in our League—Business
Session; Feature Time |
| 3:00 Work Session for District
Publication Managers; Free Time
for others | 3:00 Free Time |
| 5:30 Dinner | 5:30 Dinner |
| 7:00 Minnkota Spotlight on "Folk
Singers" | 7:00 Minnkota Spotlight on Choral
Concert |
| 8:00 CHRIST IS THE DIFFER-
ENCE... in our time: Belief—Dr.
William A. Buege | 8:00 CHRIST IS THE DIFFER-
ENCE... in our time: World
Scene—Bishop Hans Lilje |
| 9:30 Coke Time | 9:30 Coke Time |
| 10:30 CHRIST IS THE DIFFER-
ENCE... in our faith: Vespers—
Dr. Bertram | 10:30 CHRIST IS THE DIFFER-
ENCE... in our faith: Vespers—
Dr. Bertram |
| 11:30 In Dorms | 11:30 In Dorms |

Tuesday, August 8

- | | |
|-----------------------------------------------------------------------------|------------------------------------------------------------------------------------|
| 7:00 a.m. Breakfast | 7:00 a.m. Breakfast |
| 8:30 CHRIST IS THE DIFFER-
ENCE... in our life: Bible Study
—Dr. Hahn | 8:30 CHRIST IS THE DIFFER-
ENCE... in our life: Bible Study
—Dr. Hahn |
| 10:30 CHRIST IS THE DIFFER-
ENCE... in our Church: Welfare | 10:30 Inasmuch as you were here
Closing Worship—Rev. Elmer
N. Witt, preacher |
| | 11:30 |
| | 1:00 p.m. Lunch |

June, 1961

26/WALTHER LEAGUE MESSENGER

DO you believe Social Security is a necessary part of modern American life?

Better watch your answer! If you say yes, you're apt to be labeled a Communist.

Do you believe in public housing and Federal aid to public education?

Watch it! If you say yes, you're following the Communist line.

Are you of the considered opinion that former President Eisenhower was a patriotic president who worked for his nation's welfare?

If your answer is yes, you're a dupe of the Communists. Don't you realize he was the unwitting stooge of his brother, Milton Eisenhower, president of Johns Hopkins University, and a party-worker for the Kremlin?

Do you think Chief Justice Warren is trying to the best of his abilities to interpret the nation's laws?

Oh, no, you don't! He's following the Communist line and must be impeached right now. Don't you dare agree with the Supreme Court decisions about segregation and rights for Negroes. If you do agree, you've labeled yourself a friend of Moscow.

Do you believe civil rights should be extended to all people of the United States? Do you really and truly believe that Negroes, Jews, Mexicans, Puerto Ricans — all citizens — have the right to vote, to own property, to live where they choose?

If you do, you're a gullible victim of the Communist line about civil rights.

Do you read the Revised Standard Version of the Bible?

You do? Didn't you know that some of the translators, including a Concordia Seminary professor, are either Communists or follow the Communist line?

Now I know all this must sound more than just slightly ridiculous, but

the fuhrer of the John Birch society, Robert H. R. Welch, Jr., believes that the Communists have taken over about every area of American life. Indeed, if you criticize the John Birchers you're undoubtedly a Communist.

Well, I'm criticizing the John Birchers. I think they're doing our nation a great disservice. They are doing more to corrupt our American ideals of free speech, of civil rights, of genuine patriotism than any dozen real or imaginary Communist cells. They have turned patriotism into a financial racket. What's even more tragic is that their untruths have duped high school and college students.

ANY MONTH

by ALFRED P. KLAUSLER

These are truly perilous times. In the next few years we who live in what is known as western civilization must make decisions affecting all of mankind. The Christian church will have to be in the forefront lending guidance.

There is an ever present danger in political and economic conformity. If no one is allowed to dissent, if one must subscribe to the doctrine that capitalism and Christianity are absolutely necessary for each other, if one must believe in a monolithic society guided by an all-wise ruler, then we have come to the end of the line. We are no better off than those who live in communist-dominated lands.

From this kind of a world may God preserve us.

July, 1961

42/WALTHER LEAGUE MESSENGER

THROUGH TO VICTORY

"We are more than conquerors through Christ who loved us." ROMANS 8:37



Vol. 1, No. 6 — September 1961

REV. PAUL C. NEIPP, Editor

731 N. Sanders Ave., Ridgecrest, Calif.

The Rebuttal The Lutheran Standard Refused To Print

EDITOR'S NOTE: In the May 23, 1961 issue of "The Lutheran Standard," official publication of the American Lutheran Church, an article appeared by the Reverend Ralph L. Moellering entitled "Operation Abolition." Rev. Moellering, like myself, is a pastor of the Lutheran Church—Missouri Synod.

Since his article contained a number of questionable statements, and since it downgrades study clubs in the Lutheran Church (which are being promoted by myself) by a clever "guilt by association" line, and since the readers of "The Lutheran Standard" might get the false impression that the ultra-liberal views of brother Moellering are those of the clergy of the Lutheran Church—Missouri Synod, therefore I am printing this reply WHICH THE EDITORS OF THE LUTHERAN STANDARD REFUSED TO PRINT so that at least the pastors of the American Lutheran Church may read the other side. Here is the article exactly as submitted:

A Reply To Moellering's Article

By Paul C. Neipp

In the article "Operation Abolition," May 23, 1961 edition of "The Lutheran Standard," Rev. Ralph L. Moellering, pastor for the students of the Lutheran Church, Missouri Synod, at the University of California, makes the statement "The desire to defend America against his enemies must not lead Christians to violate the commandment: 'Thou shalt not bear false witness against thy neighbor.'" In this Pastor Moellering is right. We must stick to the truth.

Again he says, "Luther's comment in his large catechism on the Eighth Commandment is applicable here. 'If I recklessly pass sentence upon my neighbor, I commit a greater sin than he. If you dare not prefer charges before the appointed authorities and be responsible, keep silence. Every report that cannot be legally proven is false witness. That which is not publicly substantiated, no

one shall publish as truth.'"

Let us examine some of the charges that Pastor Moellering makes in the light of Luther's words. In his article Pastor Moellering says "Many well intentioned citizens whose integrity and loyalty are above reproach are convinced that the HCUA does more harm than good.

"To appreciate the hostility displayed toward the committee in California it must be recalled that in 1959 more than 100 public school teachers were subpoenaed and their names given without comment to the newspapers. The inevitable conclusion was drawn that they were communists or party-liners. The hearings were cancelled without explanation, but personal reputations were ruined and some teachers lost their job.

"Thereafter, when the committee announced its intention to return in 1960 there were many who lodged a protest: 300 University of California faculty members, the Episcopal Diocese of California, the Friends Committee on Legislation, the California AFL-CIO, etc." (So far Rev. Moellering.)

Now what is the reaction in the readers mind when he reads a statement such as this. Immediately he says to himself, "If that is the way the House Committee of Un-American Activities does things, then I am against it and am in favor of having the committee abolished."

A statement such as that made by Pastor Moellering is a most damaging statement, as it at once turns the uninformed reader against the House Committee and prejudices him against the film "Operation Abolition."

But, what are the facts? The fact is that that charge is *completely false!* On June 5, 1959, Committee Chairman Walter announced that the Committee would hold hearings beginning in San Francisco on June 17 and in Los Angeles on June 22 at which members of the teaching profession would be called as witnesses. He emphasized in his statement that this hearing would not be an investigation of schools, of education, of school curricu-

lums or text books, or of anything taking place in classrooms. On the contrary, he said, it "will involve the character, extent and objectives of Communist Party activities of persons entering the teaching profession who are subject to the directives and discipline of the Communist Party." He also said that the Committee might call as many as 100 witnesses and that the hearings "for the most part" would be in executive session.

The development of the need for some additional investigative work forced a cancellation of the hearings, and the pressure of Congressional business, a second cancellation.

On August 17 Arthur F. Corey, Executive Secretary of the California Teachers Association, wrote a letter to Mr. Walter. In it, he said:

First, we wish to commend the Committee . . . Names of teachers subpoenaed have not been published in Southern California and were not announced by the Committee in Northern California.

Mr. Corey urged in his letter that the Committee cancel the hearings completely and turn over to State authorities and local school boards information on the teachers who had been subpoenaed. He pointed out in his letter:

The California Teachers Association is noted for its opposition to Communist Party members as instructors in public school classrooms . . .

On August 21 the Chairman wrote a letter to Mr. Corey, in which he stated that he welcomed the Teachers Association's suggestion that the Committee transmit the information it had to local authorities. He informed Mr. Corey that he had instructed the staff to give the names of the teachers concerned to their local school boards in confidence, along with as much information as could be disclosed "without jeopardizing sources of information or security procedures."

(Continued on next page)

(Continued from previous page)

He pointed out, however, that most of the cases reflected information which, under these restrictions, could not be made available to the various school boards.

On August 31 Mr. Corey replied to Mr. Walter. His letter opened with these words: "First, I wish to express the appreciation of the California Teachers Association for the Committee's decision to cancel the hearings . . ." He then made the erroneous claim that he had not requested the Committee to turn the information on the teachers over to their local school boards. The fact of the matter is, however, that in his letter of August 17, Mr. Corey had urged that:

Boards of Education for districts employing subpoenaed teachers whose alleged activities have aroused suspicion regarding their loyalties should be given opportunity to call these teachers to an executive session in which the questions specified in the California Dilworth Act (Education Code Section 12604) would be administered.

In a letter dated September 1, 1959, enclosed with his letter of August 31, Mr. Corey wrote to Chairman Walter relative to the Committee's having turned over information to the State Department of Education and the Attorney General of California:

We would find it difficult to express any reaction but satisfaction with this procedure since it complies with the recommendation we submitted originally.

As Mr. Corey stated in his letter, the Committee did not release the names of any of the subpoenaed teachers. In addition, in order to avoid them any possible embarrassment, it ordered the subpoena servers to serve them at the teachers' homes at seven o'clock in the morning. Of the 100-odd teachers subpoenaed, only four were served at their schools—and this was done only because they could not be found in their homes.

The Committee will grant a hearing in public or executive session, upon request, to any teacher subpoenaed for its proposed, but cancelled, 1959 hearings.

It would seem then that Pastor Moellering had better put into practice Luther's comment, "If I recklessly pass sentence upon my neighbor, I commit a greater sin than he. If you dare not prefer charges before the appointed authorities and be responsible, keep silence. Every report that cannot be legally proven is false witness. That which is not publicly substantiated, no one shall publish as truth."

OPERATION ABOLITION

Space does not permit me to answer

Pastor Moellering's evaluation of the film "Operation Abolition." Suffice it to say giving the testimony of two student participants in the riots, as did Brother Moellering, is like asking two burglars who are climbing out of a window with their pockets full of silverware if they are thieves. Of course their testimony would be slanted. I am convinced that the film is as accurate as any newsreel and that we should make it a must to see the film and draw our own conclusions. I have seen the film three times. I have corresponded with the police captain, who is a prominent Missouri Synod Lutheran, and was in charge of the Police Force at the time, and I have read many eye-witness reports.

I believe rather than to criticize the HCUA, we as Christians should give them our fullest support. The House Committee has not "usurped functions which should be confined to the executive and judicial branches of the government" as alleged in Pastor Moellering's article. That is what the *enemies* of the HCUA say. The Committee has been appointed by the men whom we have elected—by our own House of Representatives to do the work that they are doing. And they are doing a fine job.

To say, as Pastor Moellering does, "To detect an actual communist is not easy and is best left to trained observers and authorized bureaus of investigation" is to say that these men are not trained for their work. They are trained especially for the work they are doing, and they are authorized to make the investigations that they are making. But the communists want no investigations. Neither do the liberals in our country who have joined communist front organizations want to be exposed for holding membership in Red Front Organizations, and that is why they hate the HCUA!

To say "that their methods are objectionable" is false. The American Bar Association composed of over 200,000 lawyers and judges in the United States has repeatedly stated that the methods of the HCUA are not objectionable, that they closely adhere to the rules laid down for them, and that their patience in dealing with suspected communists and communist sympathizers is truly commendable.

To say that HCUA "tends to abuse its power to enhance the political ambition of its members" is a downright falsehood. It has repeatedly been shown that the quickest way to commit political suicide is to fight communism and to expose communist fellow-travelers and sympathizers. Are HCUA members and Senate Internal Security Subcommittee members promoted to higher positions in our country? Are they the ones who

end up in the State Department, or receive ambassadorships? Emphatically not. They become the objects of smear campaigns. They are villified. They are crucified. They, the champions of our freedoms, are made to appear as if they were our enemies. They are among the most abused officials in the United States.

When Richard Arens, Staff Director of the HCUA, was questioning Paul Robeson, the Negro singer, every time he asked Robeson a question, Robeson spit in Arens' face. These men have been humiliated time and time again, and yet they continue their work. They are our first-line defense together with the FBI and the Senate Internal Security Subcommittee in time of non-military war. But we are at war! The communists know this, but not enough Americans realize it. We ought to do all in our power to support these dedicated men—dedicated to protect our United States from communist infiltration, subversion, and take over.

LUTHERAN STUDY GROUPS

Another point that I would like to write about is Pastor Moellering's downgrading of anti-communist study groups in the Lutheran Church. I realize that his words are directed against me as editor of "Through To Victory" which publication is causing anti-communism study groups to start all over the United States in Lutheran Churches of all Synods. I believe in study groups. From Pastor Moellering's remarks about study groups he gives the reader the idea that we turn into "amateur sleuths or self-appointed super patriots" or that we are anti-semitic or anti-racial or anti-Revised Standard Version of the Bible, that we endorse hate campaigns. Nothing could be further from the truth. Pastor Moellering has never attended any of our study groups, and he doesn't know how they are conducted.

We realize that there are study groups that are guilty of objectionable tactics and that is one reason why we have study groups based on a solid Christian foundation. We open our meetings with prayer, with pledge of allegiance to the flag, and with "I pledge allegiance to the Cross of the Lord Jesus Christ, and to the faith for which it stands; one Savior eternal, with mercy and grace for all." What's wrong with that?

We hear tapes by men like Robert Morris, legal counsel for the Senate Internal Security Subcommittee; Richard Arens, Staff Director of the HCUA; W. Cleon Skousen, who wrote the "Naked Communist"; Herbert Philbrick, who wrote "I Led Three Lives"; W. P. Strube, Jr., President of Mid-American Life Insurance Company; Col. Thiene of the

(Continued on next page)

(Continued from previous page)

Pentagon, and thus we learn about communism—what it is doing in our country, the terrible inroads it has made, and how we Christians can combat it. What's wrong with that?

We write letters to our congressmen and our Senators urging them to support legislation which we feel is beneficial to our country and to oppose legislation which is in favor of communism. What's wrong with that?

We urge our people to re-dedicate themselves to Christ, to do mission work as never before, to attend church regularly, to study the Holy Word of God, conduct family devotions, and give richly and liberally to the Lord. What's wrong with that?

Pastor Moellering says "to meet the challenge of communism, we must know what it is," and that is exactly what we are doing.

BROKEN PROMISES

How Pastor Moellering, who claims to be a student of communism, can say anything good about communism is hard for this writer to understand. For him to say "to assume that everything favored by communists is automatically detrimental to the best interests of humanity would be a stupid blunder. Communists do boast that they do not discriminate among their members on the basis of color or nationality." Anyone who has even an elementary knowledge of what communism is, is hit between the eyes by the fact that the communists make all sorts of glowing promises, but they never keep them! Their word is absolutely worthless. They have made fifty-two solemn treaties or agreements with the United States since 1945 and have broken fifty of them. The only two that they kept are so beneficial to them that they would not dream of breaking them. They say that "promises, like pie crusts, are made to be broken." When I read their propaganda in their wonderful magazines, I feel like packing up and going over to Russia and living there because they claim it is a land of justice, democracy, equality, happiness, and heaven on earth; but then I remember what the refugees say who have escaped from the iron heel of bolshevism. Their story is altogether different. Communism is slavery. Their promises are lies. Soviet heaven is hell on earth.

Again, how Pastor Moellering can say "have we forgotten that we sing in the Magnificat—that Jesus Christ came to put down the mighty from their thrones, exalt those of low degree, and fill the hungry with good things?" And then he talks about unemployment, racism, slums, starvation, diseases. This shows how far Pastor Moellering has been taken in by

the social gospel. The Magnificat does not deal with earthly things. Its realm is spiritual. The hungry are those who hunger after righteousness. These He fills with the wonderful gifts of His grace, but the proud and the rich, those who feel self-satisfied, self-righteous, who do not feel in need of a Savior, they are sent away in shame and disgrace and with empty hands.

THOUGHTLESS ALLEGATIONS

And finally Pastor Moellering, pastor for students of the Lutheran Church—Missouri Synod at the University of California, Berkeley Campus, makes this statement: "Equally absurd is the thoughtless allegation that the University of California and other colleges in the Bay Area are hotbeds of Communist Activity seeking to subvert our traditions and institutions." Time will tell how "absurd" these "thoughtless allegations" are. Today's headlines (June 13) in the Los Angeles Times read: "State Senate Report: Alarming Red Drive in Colleges Described. Student Recruitment at Berkeley Charges." Significant in this article are the words: "Nearly half of the 204-page report was devoted to communist recruitment and utilization of youth, particularly at the Berkeley campus of the University of California."

Yes—time will tell!

5) Show a film on the work of the United Nations as an illustration of how your country is trying to help its neighbors, e.g.: The World Health Organization; UNICEF (United Nations Children's Fund); UNESCO (Education, Scientific and Cultural Organization). A study kit for \$1.00 is available from the United Nations Department of Public Information, New York, N.Y.

"INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN, YE HAVE DONE IT UNTO ME."

Waldther League April, 1961 WORKERS QUARTERLY

November, 1961 Iowa East Waldther League

1. Concerning "Any Month" by Pastor Klausner: Could you please tell us where "in our synod there is still a belief that we must observe a medieval system of thought control and expression?"

2. Concerning "Communism Challenges the Church," Pastor Moellering speaks of a "revival of the 'red scare' in America which has caused many church members to lose their balance and lend their support to dubious anti-Communist enterprises." Pastor, could you please name these "dubious" anti-Communist enterprises?

3. Was Fulton Lewis, Jr., author of "Communist Identified Among Freedom Riders," Sept. 22, 1961, *Human Events*, in error when he wrote this article?

4. In which sense is the John Birch Society semi-secret? Their statements seem quite public and few organizations publish regular lists of members. Why have such patriots as Tom Anderson, editor of *Farm and Ranch*; Spruille Braden, American diplomat; T. Coleman Andrews, American businessman, C.P.A.; Dean Clarence Manion, lawyer, past dean of College of Law at Notre Dame; and members of Congress joined the John Birch Society?

5. Just what is "VALID ANT-CP PEALING" in the writings of Marx and Engels? Where are the "partial truths?"

6. Which measures are being advocated by anti-Communists which would "legislate thought control?"

7. Are State Congress records in error when they list the communist front records of the NAACP leaders?

8. Are the Cubans really hailing Castro as a liberator and benefactor, who has raised their standard of living and taken giant strides toward overcoming illiteracy?

9. Just what sort of "scheme" of social and political action should Christians devise?

I pray Pastors Klausner and Moellering will have answers to some of these, if not all, questions for the next issue of the *Iowa East League* or even better yet for the *Waldther League Messenger*, our Lutheran Church-Missouri Synod youth magazine.



ELEVENTH REPORT OF THE SENATE FACT-FINDING SUBCOMMITTEE ON UN-AMERICAN ACTIVITIES

1961

MEMBERS OF THE COMMITTEE

SENATOR JOHN F. THOMPSON, *Vice Chairman*
SENATOR CHARLES BROWN

SENATOR NATHAN F. COOMBS
SENATOR J. HOWARD WILLIAMS

SENATOR HUGH M. BURNS, *Chairman*
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OF THE STATE OF CALIFORNIA

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President of the Senate

HUGH M. BURNS
President pro Tempore

JOSEPH A. BECK
Secretary

to go all-out to obtain his release and cast doubt upon the validity of his conviction.

On February 15, 1961, at 5 PM, the case of Morton Sobell was discussed by Reverend John Paul Jones, a member of the National Board of the American Civil Liberties Union, and Reverend Samuel A. Wright, Minister of the Unitarian Church of Marin, at the Hillel Foundation, 2736 Bancroft Way, Berkeley, California. The affair was held by arrangement of the Committee to Secure Justice for Morton Sobell, Room 303, 843 Franklin Street, San Francisco, and was sponsored by the following: Reverend C. Corwin Calavan, Orinda; Barrett N. Coates, Berkeley; Professor Richard Drinnon, Berkeley; Joseph Genser, Richmond; Rev. George B. Johnson, Oakland; Rev. John Howland Lathrop, Berkeley; Dr. Leon Lewis, Berkeley; Alexander Meiklejohn, Berkeley; Helen E. Meiklejohn, Berkeley; Rev. Ralph L. Moellerling, Berkeley; Rev. Dryden L. Phelps, Berkeley; Beverly Scaff, San Leandro; Lloyd Scaff, San Leandro; Henry Naim Smith, Berkeley; Allan Solomonow, Berkeley.

This meeting was attended by university students, and was conducted in an orderly manner, simply presenting the controversial aspects of the Sobell case. There is no implication that this meeting was subversive, or that the San Francisco Committee to Secure Justice for Morton Sobell is a front organization. It is, however, vulnerable to infiltration for the reasons we have already expressed. One of its sponsors, Alexander Meiklejohn, has written that he believes Communists should be entitled to teach our students and he has been a member of some organizations that should equip him with the necessary alertness to protect the Committee to Secure Justice for Morton Sobell in the Bay Area against Communist infiltration, if he desires to do so. Dr. Meiklejohn was a member of the American Committee for Protection of the Foreign Born when among its other members were Vito Marcantonio, Morris Carnovsky, Prof. Henry P. Fairchild, Abram Flaxer, Langston Hughes, Paul Robeson, Bishop E. L. Parsons, Maxwell Stewart, Prof. Robert M. Lovett, Carey McWilliams Sr., Prof. Thomas Addis, Rev. Stephen Fritchman, Frederick Vanderbilt Field, Lewis Alan Berne, Martha Dodd, and J. Raymond Walsh. Dr. Meiklejohn was also a member of the Advisory Board of the American Student Union with Reinold Niebuhr.

In 1942 Dr. Meiklejohn's book, *Education Between Two Worlds*, was published in which he declared that members of the Communist Party should be allowed to teach our students, and that the purpose of all teaching is "... to express the cultural authority of the group by which the teaching is given," both teacher and pupil being agents of the state.* Dr. Meiklejohn has also written an article called "Teachers and Controversial Questions," wherein he advocates the opening of the academic portals to the disciplined members of the international Communist conspiracy dedicated to the penetration and subversion of our institutions and the destruction of our government—civil liberties and all.

* See critical analysis of the Meiklejohn book by Sidney Hook, 1951 Committee Report, pages 44-47.
† 1953 Committee Report, page 120.

St. Louis Lutheran
6/25/60

Views and Reviews

"From the Christian standpoint the error of Communism is still to be understood in the light of what it affirms or denies about man and society and history, about God and his work of redemption in Christ."

"... freedom constitutes no problem for Communist thought, for it is assumed that freedom will be realized inevitably as a by-product of a successful Communist revolution. This may well be the most fateful error of judgment that the Communists have made."

"Communism is a total philosophy of life. It develops authoritative answers to more questions than Christianity, especially Protestant Christianity."

"... Communism does offer many of our contemporaries a unified philosophy of life that makes more sense to them than any that they have encountered."

"It has often been pointed out, that Communism could only have been developed on soil prepared by Christianity... Also, Communism inherits from biblical faith its passion for social justice."

"We can go farther and say that Communism, as is often the case with heresy, is a response to a certain one-sidedness in the development of the Christianity of the churches; and it is a corrective that all Christians must take seriously... Communism has acted as a reminder of the responsibility of Christians and of the Church to seek the realization of more equal justice in society."

"It (Communism) teaches that there is no God above this movement and it has no understanding of the persistence of human sin—that is, of the corrupting effect of pride and self-centeredness and the will to power—within it. The great fault of Communism is not its theoretical atheism but what we may call its practical idolatry."

"A nation or a social order that acknowledges that it stands under God is open to criticism and correction and growth."

"Christians should never admit, no matter how hard pressed they may be, that the cause that can be won or lost by military weapons or conspiracy is everything."

"The deepest difference between Christianity and Communism in relation to the ethic of means is to be found, not in the precise line that we draw when we decide what is permitted, but rather in the kind of concern for the op-

ponent as a person which all the disciplines and influences of Christian faith encourage and which is not encouraged by the disciplines and influences of Communism."

"Communism's weakest point is that it underestimates the reality of evil and so puts its confidence in too simple a solution of the human problem."

"Christian opposition of Communism should be clearly distinguished from the opposition to Communism by those who oppose it chiefly as an economic system."

(Christianity and Communism Today, by John C. Bennett; Association Press.)

Through to Victory

Veterans of the Communist Line

Among the six hundred delegates who made up the Fifth World Order Study Conference were some who have long been accustomed to supporting the Communist line, the real veterans of the Communist-front apparatus. One-third of the Cleveland Conference was composed of clergymen and two-thirds of laymen, according to a press release from the headquarters of the National Council of Churches. A tabulation showing the number of each individual's affiliations with organizations or enterprises which promoted the Communist line will indicate something of the extent of such affiliations. The number of affiliations for each individual is given in parentheses at the left of his name:

- (48) John A. Mackay, Presbyterian, USA
- (15) Bishop G. Bromley Oxnam, Methodist
- (14) Charles C. Webber, Methodist
- (33) Benjamin E. Mays, American Baptist
- (33) A. J. Muste, Presbyterian, USA
- (32) Herman F. Reissig, Congregational Christian
- (31) Bishop R. R. Wright, Jr., African Methodist Episcopal
- (22) Clarence E. Pickett, Society of Friends
- (21) Edwin T. Dahlberg, American Baptist
- (20) Ralph W. Sockman, Methodist
- (16) Mordecai Johnson, Baptist
- (15) Charles F. Boss, Methodist
- (14) John C. Bennett, Congregational Christian
- (14) Stanley I. Stuber, American Baptist
- (14) Alfred W. Swan, Congregational Christian
- (12) Paul L. Lehmann, Presbyterian, USA
- (12) Hiel D. Bollinger, Methodist
- (11) Harold A. Bosley, Methodist
- (11) Robert W. Moon, Methodist
- (10) Gardiner M. Day, Protestant Episcopal

-17-

RECOGNIZE RED CHINA Circuit Riders, Inc.
18 E. Fourth Street
Cincinnati 2, Ohio

Dear Pastor Neipp:

Several years ago I heard Dr. Carl McIntire and read some copies of the "Christian Beacon." Hoping someone would convince me that he was a "rabble rouser," I started reading up on the dangers of communism. Finally convinced of these subversive activities and the threat they pose to

America, I attempted to awaken our own church group.

At that time I wrote *Communism: The Enemy of the People* for any filastrip or book. I was told that people about this horror, the "Christian Beacon" would recommend was a book called "Communism and Christianity," by John C. Bennett, which you ordered me.

Now, thank God, you have given me needed courage with your publication "Through to Victory." I intend with the help of C. S. to stand with my fellow Lutherans against this un-Christian movement, and if I can do nothing else, I can tell all what this means to me.

Sincerely,
Alice Foster
Miami, Fla.

(A Letter to the Clergymen of The Lutheran Church - Missouri Synod regarding the Synodical Conference and the "State of the Church Conference" May 29, 1961)

In my former letter this year I stated that this conference was planned without any prior consultation with the Office of the President of Synod. At that time I also stated that free conferences could not be denied members of our Synod.

A number of things reported from this conference disturb me. Among them are the repetition of certain matters my office is striving to solve in a proper and evangelical way; the serious criticisms of many individuals and incidents without proper prior investigation and consultation; the statement which falsely indicates our connection with the NCCC; the sweeping reference to Valparaiso University.

Personal conversation with Dr. Robert W. Bertram, the head of the religion department at Valparaiso, has assured me that the religion department of the University has been given attention and has been strengthened during the last few years and that he will do more of such work.

Another thing that disturbs me greatly is the "News and Views" copy sent out recently. If this issue of "News and Views" were factual, our Synod would be in a very sad plight. We are making a special study of this issue, and I shall report the results to you. Meanwhile I plead for wholehearted support of our church's program.

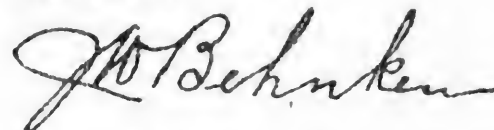
While I do not wish to deal in personalities, I certainly doubt the propriety of permitting a non-Lutheran (a Baptist) to serve as an advisor at a conference of men within our church.

I do not favor side-stepping issues, but I am sure that you realize that it will take time to review this issue of "News and Views" properly. It was written very shrewdly. Some of the charges have long been given proper attention; others are now receiving attention. Some matters are taken out of their context. In some areas "News and Views" is completely wrong. You will receive more information.

In these last and troublesome days, let us remember our God-given task: Preaching the Gospel to all people.

God be with you!

Sincerely,



J. W. Behnken

① The Same Old Pattern

We lived through much of the great struggle between modernism and fundamentalism in the Presbyterian Church in the U.S.A. which resulted in the triumph of the modernists and the exclusion of the defenders of the faith. A similar pattern is now being followed in the Missouri Synod-Lutheran Church. We are reproducing a story from *The St. Louis Lutheran* for April 29, in which the president of Concordia Seminary denies that there is any modernism in the Synod. This then is supported by an editorial entitled, "Use God's Methods." The editorial says:

"Grave as the issues may be that divide church members and church bodies, we are concerned almost as much by the methods which some disputants use to resolve the issue.

"We can only wonder whether it is real zeal for the truth of God's Word and earnest love for the brother who is allegedly erring—whether there is real concern for the unity of the faith and the Body of Christ—when church leaders, clergy and lay alike, pass resolutions and publish denunciations and call conferences to decide issues and produce condemnations without ever giving the other man a chance to be heard directly and fairly.

"God has outlined a procedure for Christians to follow. Because we are members one of another we have a very direct and personal stake in the welfare of every other member of the church. This is a good place to commend our leaders in the church who have insisted that these procedures be followed so that edification and not destruction be the goal as we meet to resolve critical issues."

One could turn back 25 or 30 years and find identically the same attitude taken at that time toward the "troublemakers," that is, the orthodox defenders of the faith who were seeking to alert the church and to lead the church to do its duty under its creed.

The Larger Catechism, *Concordia Triglotta*, page 661, which could not be questioned as an authority by Lutherans, reads: "But where the sin is quite public so that the judge and everybody know it, and can without any sin avoid him and let him go, because he has brought himself into disgrace, and you may also publicly testify concerning him. For when a matter is public in the light of day, there can be no slandering or false judging or testifying; as, when we now reprove the Pope with his doctrine, which is publicly set forth in books and proclaimed in all the world. For where the sin is public, the reproof also must be public, that everyone may learn to guard against it."

The Christian Beacon
May 11, 1961

USE GOD'S METHODS

It's hardly a secret that the Lutheran Church-Missouri Synod has been troubled within and without during recent years. News of the controversies have been carried by word of mouth and by official and unofficial publications of several church bodies.

There are those who interpret such tensions and debate as a sign of weakness and deterioration within a conservative church body. We disagree with such an interpretation.

When you see a congregation where pastor and lay leaders are wrestling with the deep personal problems of members you might conclude that something is very wrong with the congregation or else it would not have any alcoholism or delinquency or unfaithfulness. You might be more correct, however, in concluding that here is a congregation which has been reaching to bring in and work with the outcast, the weak and the straying.

As President Fuerbringer of Concordia Seminary points out in a story elsewhere in this issue, the church and her leaders also reflect the tensions of our times. They do because they face up to the problems, also theological, which our times have produced. Certainly Christ and His apostles never practiced or advocated the kind of retreat and isolation from life and people and problems which some people seem to long for.

Grave as the issues may be that divide church members and church bodies, we are concerned almost as much by the methods which some disputants use to resolve the issue.

We can only wonder whether it is real zeal for the truth of God's Word and earnest love for the brother who is allegedly erring—whether there is real concern for the unity of the faith and the Body of Christ—when church leaders, clergy and lay alike, pass resolutions and publish denunciations and call conferences to decide issues and produce condemnations without ever giving the other man a chance to be heard directly and fairly.

God has outlined a procedure for Christians to follow. Because we are members one of another we have a very direct and personal stake in the welfare of every other member of the church. This is a good place to commend our leaders in the church who have insisted that these procedures be followed so that edification and not destruction be the goal as we meet to resolve critical issues.

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Christian living, a link to bind Christians together, and
a voice to echo the thoughts of God and His children.

Rev. William T. Eggars

To Tell the Truth

THE FREE CONFERENCE

To judge by the preliminary publicity the "Free Conference" already got in the local press, Milwaukee's Missourians might as well prepare themselves for a drenching in black ink during a few days in the middle of May.

Of course, should this Conference decide to bar reporters, we may escape this unfavorable publicity, but at the moment, this does not seem likely.

To set the record straight, one should remember that Milwaukeeans did not originate the idea of this Conference, nor invite it to hold its meeting in this area. In fact, various Milwaukeeans were approached and refused to be a part of the sponsoring group.

Moreover, it numbers among its sponsors: several men who for years have also sponsored an unofficial publication, which has been received in local circles with growing distaste and has become largely discredited, a graduate whom the seminary has so far refused ordination, and a person officially connected with another fringe publication.

Grant that these men are sincere and concerned about Missouri. That some of them, however, may see things in the light of their special experience (indicated above), must also be obvious.

Several other observations are in order.

1—The great bulk of Missouri's clergy and laity are conservative Lutherans who have not yielded the historic positions held by our church. Apparently psychologically unable to wait and work through official channels, which still apparently guard doctrine jealously, its sponsors have resorted to the device of a Free Conference.

2—Without doubt some Missourians here and there have not always practiced according to Missouri's doctrinal position. They remain, however, exceptions to the common rule to be disciplined, as necessary, by our officials.

3—What really troubles our church as well as every other church body today is the impact of the revolutionary times in which we live. We feel the pressure of the age in many different forms and it seems to this observer that the Conference may spend a great deal of its time on symptoms without discussing the disease which afflicts the world: the 20th century.

Meanwhile, these men have the right to confer in the way they plan to. But, as has happened in the past with statements of other groups, some of their statements may arise from unconscious special pleading and therefore be unconscious over-statements.

Unfortunately, local Missourians may find themselves with the embarrassing kind of headlines and newspaper space they could well do without.

Of several lengthy responses to Rev. Egger's editorial on the Free Conference the following excerpts seem to be the most pointed:

TO THE EDITOR

Point 2 is likewise quite irrelevant; it tells us we are to await the exercise of discipline by Synodical officials, and ignores the stated purpose of the conference, "to strengthen and support Synod's Presidium and Boards in dealing with this most serious and delicate problem."

Point 3 is utterly wrong and misleading. What really troubles us today is not "the impact of the revolutionary times in which we live." This excuse for permitting doctrinal deviations to exist and perpetuate themselves could have been used at any point in the Church's history from the time of Christ on—and often has been! What is really troubling our church today is what always has troubled the Church of Jesus Christ—that some people have itching ears, as St. Paul declares by God's inspiration, and won't stand for sound teaching. This is the result of original sin with which all have been born from Adam. But it is no excuse for those who have been "born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever," to tolerate or minimize wrong or ambiguous teaching in the Church.

Yours, "to tell the truth" indeed,
JOHN ALAN KRUEGER, Pastor
Concordia Lutheran Church
Vermillion, S. Dakota

TO THE EDITOR:

The Badger Lutheran has carried articles on "The Undertaker's Convention;" it has raised its voice in warning concerning the black-out on information. These articles were excellent. Why, erase them now by pretending they are but insignificant little items? Hurst, in his *History of Rationalism* has stated the case well: "And does not the entire history of the Church prove

that reform has originated from no concerted action of the body needing reformation, but from the solemn conviction and persevering efforts of some single mind, which, working first alone, has afterward won to its assistance many others?" Then he quotes these opponents: "But we would rather see the whole matter done in a perfectly systematic and legitimate way." Shall we make our own applications?

Milwaukee Flass said of the man who felt a reformation could be effected "gently." "Perhaps it never occurred to him that under certain conditions only a thunderstorm with its attendant lightning, strong winds, and other disturbances can purify the stagnant air." Do we "not know that the method advocated by him" has "been tried unsuccessfully for entire centuries"? To tell the truth, ought we not all heed Acts 20:30 and then live the words penned by inspiration: "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints?"

Fraternally,

ARTHUR DREVLOW, Pastor
St. John's Lutheran Church
St. James, Minn.

Two Conferences in Milwaukee Next Week

MILWAUKEE — The BADGER LUTHERAN will be represented at the two conferences which will be held here the week of May 15.

One of these conferences, "State of the Church Conference," is a free conference of a group of Missouri synod pastors, teachers and laymen. This group is an unofficial group which will meet at the Hotel Schroeder on May 15 and 16.

From May 17 through 19, the reconvened convention of the Evangelical Lutheran Synodical conference will be held at the Wisconsin Lutheran high school, 330 N. Glenview. The Synodical conference convention is an official convention, which has been specifically called to discuss the issues of doctrinal unity problems which have arisen within the four constituent synods of the conference. The BADGER LUTHERAN recently published a series of articles by Rev. Stephen G. Mazak, Sr., on the issues between the Wisconsin and Missouri synods.

Clergymen Denounce Missouri Synod Chiefs

By DAVID A. RUNGE
Of The Journal Staff

The Lutheran church—Missouri synod, usually regarded as one of the most conservative of Protestant church bodies, was described Monday by its right wing members as on the verge of being taken over by liberal elements.

Speakers at the opening of a two day "state of the church" conference at the Schroeder hotel also attacked the National Council of Churches, the World Council of Churches, the revised standard version of the Bible and other current biblical scholarship.

A 193 page "book of documentation" was distributed at the meeting, detailing the alleged evidences of liberalism and modernism in the 2,400,000 member church body. Synod officials have denied the charges.

The Rev. Dr. August W. Brustat, Scarsdale, N. Y., repeated

charges of Communist infiltration in the National Council of Churches, composed of 33 Protestant and Eastern Orthodox denominations, and demanded an end to the "unholy alliance" of the Missouri synod's board of missions in the council's division of home missions.

Dr. Brustat, who described himself as a friend of Herbert Philbrick, former FBI counter-spy, claimed that charges in an air force manual, that many Protestant clergymen were Communists or leftist sympathizers, had never been refuted.

He said that the manual's withdrawal as a result of protests by the National Council of Churches was akin to "the kind of censorship or book burning process so vigorously protested by some of these very NCC leaders a few short years ago."

Dr. Brustat also defended the committee on un-American ac-

Turn to page 3, column 1

Synod's Leaders Are Criticized

From page 1, column 2

tivities and said that the film, "Operation Abolition," told the truth about Communist agitation in San Francisco.

"I favor the admission of Red China to the UN," Dr. Brustat asserted. "I favor giving them our seat."

Many in the audience applauded that remark.

The Rev. Cameron A. MacKenzie, Detroit, Mich., moderator of the conference, charged that there was an "increasing vagueness" in the synod's doctrinal position.

Criticizes Welfare Groups

Pastor MacKenzie, in the keynote address, also criticized "the acceptance of extraecclesiastical organizations such as 'welfare committees,' so-called 'human relations' organizations, treating of racial problems.

"Here we have the world entering into the church and using

the church for its own devious objectives," he said. "Our fathers warned against the social gospel, and now we find it assuming importance in our own church under the guise of promoting the Gospel."

The Rev. Dr. William F. Beck, St. Louis, Mo., said the Missouri synod faced "a dividing of the church, and the division is not caused by those who are loyal to the Missouri synod."

New Bible Attacked

Dr. Beck protested a "tendency to treat the RSV (Revised Standard Version of the Bible) as the official Bible of the Missouri synod." He declared that the RSV, which was produced under the sponsorship of the National Council of Churches, was the work of "modernists" who were incapable of rendering a faithful translation from the early manuscripts.

"The RSV translators are bad trees," Dr. Beck said. "Can they

produce good fruit? Jesus says no."

The Rev. Dr. Siegbert W. Becker, a teacher at Concordia Teachers college, River Forest, Ill., said the synod was abandoning its position that the Bible was the "inerrant and verbally inspired" word of God.

"If the words no longer mean what they say, and if we must look behind the words for the great truth hidden there, every man may with equal right find there exactly what he pleases," the speaker said.

Sponsors of the meeting reported a registration of 472 pastors, teachers and laymen. They said the 360 delegates and 112 visitors came from 30 states, Japan and the Philippines. Several synod officials and teachers at the synod's seminars attended as observers. Visitors also attended from the conservative Wisconsin Evangelical Lutheran synod and the Evangelical (Norwegian) synod.

St. Louis Post
Dispatch 3C

LUTHERANS WARNED TO SHUN LIBERALISM

Clergyman Wants Missouri
Synod to Cut Ties With
National Council.

MILWAUKEE, May 16 (AP)—The Lutheran Church—Missouri Synod yesterday was urged to sever all relations with the National Council of Churches and to "speak out boldly against the modernism, liberalism and leftist tendencies" in the Protestant organization.

The proposal was made by the Rev. August W. Brustat of Scarsdale, N. Y., in addressing 400 delegates from throughout the nation at a "state of the church conference" attended by conservative Lutheran groups in America. About a year ago the Missouri synod applied for limited affiliation with the council, to cooperate in the field of home missions.

Dr. Brustat repeated charges that leaders of the National Council have "steered the organization down a path parallel to Communist objectives." He listed common points as peaceful co-existence with Communism, recognition of Red China, disarmament, a bar on nuclear testing and abolition of loyalty oaths.

He repeated charges that 8763 Protestant clergymen, members of the denominations comprising the council, "aided and abetted Communist causes."

"I don't say they were card-carrying Communists," he said, "but they were dupes, unwitting tools of the Communists."

Dr. Brustat said, "Evangelical Christianity can no more coexist with Communism than God can coexist with the devil."

Delegates attending the conference, which will close tonight, represented the Missouri synod, with visitors representing the Wisconsin and Evangelical (Norwegian) synods, and members of the Evangelical Lutheran synodical conference.

HERE'S WHAT HAPPENED AT THE

'Free' Conference

Crowds jammed the Hotel Schroeder in Milwaukee on Tuesday evening, May 16. A capacity audience of 800—largest in many years according to Schroeder Hotel officials—overflowed the main dining hall and out into the corridor to hear a two-hour address by outer space expert Wernher von Braun.

An adjoining hall, seating about half as many, overflowed too with persons identified by the press as "right wing members of The Lutheran Church-Missouri Synod."

The Lutherans were concluding a two-day "State of the Church Conference" which dealt with alleged modernism and liberalism among the Synod's leaders and teachers. The meeting was described as a "free conference," neither having nor desiring official sanction. Conference officers were admittedly self-appointed.

The conference moderator, the Rev. Cameron A. MacKenzie of Detroit, Mich., hailed the meeting as one of "historical moment, for it is the very first such free conference held by Missourians since the early days of our Synod."

13 Resolutions

If the 13 essays delivered during the two-day meeting do not give the conference historical status, the 13 resolutions passed in the closing sessions certainly will. These reflect the wide range of topics covered by the speakers and the specific concerns of the conference participants.

While 472 persons were reported to have been present at the conference, the number of actual participants was considerably smaller. The greatest number of votes tallied on several roll calls was 147.

The privileges of speaking and voting were denied to all except program participants until the closing two sessions, and then they were granted only to "full" registrants. To be a bona fide conference participant, one was required to sign a pledge card, which said in part, "I agree with the intent, purpose, and plan of the State of the Church Conference."

Guards at Doors

Guards were placed at all doors. It was their duty to seat

each individual in his proper section at all sessions. No one was permitted to enter without proper credentials.

Press representatives were repeatedly delayed in getting into the meeting room. In one instance this delay lasted for more than an hour. Several journalists were reported to have said that in their long careers of covering church meetings, this is the first time they had received such treatment.

Prominent officials of Synod were seated in the rear of the room and denied the privilege of the floor. Seated in one of the front rows, and wearing a badge which apparently entitled him to speak, was Major Edgar C. Bundy, Wheaton, Ill., head of the Church League of America. His writings were repeatedly publicized by the moderator and offered for sale at the lobby desk. He is a Baptist.

Women Cheer

Quite a number of women were observed at the meeting. Many of these were seated "up front," and some participated in voice voting, even though the moderator, in answer to a specific question, ruled that voting was to be restricted to male "full" registrants. These women also played a part in the applauding and standing ovations which accompanied the presentations of the essays.

One young layman who rose to the defense of several seminary professors whose teachings had been openly and bitterly attacked by the essayists, was observed to be seated in the "rear" section and minus his badge after the next recess. Upon questioning, he reported that his badge had been taken away from him because he failed to live up to his signed pledge to wit, "I agree with the intent, purpose, and plan of the State of the Church Conference."

Several others voiced dissent

with the trend and spirit of the conference. A professor from one of Synod's teacher training schools protested the variety of issues covered by the 13 resolutions. He said: "By starting brush fires all over we are weakening our cause. We are leaving ourselves open to so many criticisms—making ourselves vulnerable on so many fronts—that we shall lose the whole battle."

'Disappointed'

A Cleveland pastor also expressed keen disappointment with the conference. He lamented the fact that no opportunity was granted to discuss the papers. He said that in his opinion only one paper—the one delivered by the Rev. William F. Beck of St. Louis on "Bible Translations and the Revised Standard Version" was basic, the others were all "fringe papers." His comments were ruled out of order.

Conference essayists, in addition to Moderator MacKenzie and Dr. Beck, included: the Rev. Dr. Siegbert W. Becker of River Forest, Ill.; the Rev. Dr. L. W. Faulstick of Los Angeles; the Rev. Vernon H. Hanley of Corpus Christi, Texas;

The Rev. Dr. August W. Brustat of Scarsdale, N. Y.; the Rev. Arnold H. Gebhart of Hooper, Neb.; the Rev. William F. McMurdie of Imperial Beach, Calif.; Dr. Ben R. Bryant, M. D., of Imperial Beach, Calif.;

The Rev. Harold W. Romoser of Oak Park, Ill.; Mr. Fred C. Bendewald of St. Joseph, Mo.;

(Continued on Page 11)

'EASIER TO OPPOSE THAN FAVOR'

It seems that we always find it easier to write when we are opposed to something than when we are in favor of it. That, no doubt, accounts for the large negative response to your article on the "Free" Conference.

The undersigned is grateful to you for exposing the spirit and conduct of that particular meeting. It is to be hoped that you will continue to react in such a forthright and courageous manner whenever and wherever witch hunts and loveless attitudes make their appearances.

You are to be congratulated for alerting the church to such dangerous groups.

Rev. Arthur M. Weber
New York City

Letters to Editor

From Our Readers

'MISSOURI SYNOD GROWING UP'

Your July 1 issue was a pleasure to read. Especially interesting were your reports of reaction on both sides of the "Free Church Conference" issue. Indeed our Missouri Synod reporting is "growing up" when it can recognize and constructively use the three types of reporting mentioned in this issue.

It has matured when it is possible for you to deal with current social issues in an era when anyone who does so is labeled "pink", "social gospellers," and other choice names.

You may not earn many friends with your reporting, but those you gain will be staunch supporters. Let us pray that our Lutheran laymen are open enough to the Spirit's influence to swell the latter group significantly.

REV. BRUCE D. CASSLER
Detroit, Mich.

COMMENDS FREE CONFERENCE REPORT

I appreciated your most interesting report on the latest aberration in Synod — the so-called "State of the Church Conference." Your report treated the "witch-hunt" in a style well suited to the affair.

If Edgar Bundy becomes the final source and norm of doctrine within our Synod . . . (perish the thought!).

In a day when McCarthyism seems to have been "discovered" by some of the brethren in the Synod, we need courageous editorship of our periodicals to stand up to the half-truths and innuendoes that keep buzzing around.

I feel somewhat left down. After yawning through Bundy's "News and View" I discovered that the LWML and I were about the only ones not attacked. If they find out our new church has a red roof, I might make the next edition.

Rev. Donald R. Hoyer
Crawfordsville, Ind.

'FREE' CONFERENCE

(Continued from Page Ten)

Mr. Kenneth K. Miller of St. Louis, and Mr. John M. Rhame of Clinton, Ia.

Cite Resolutions

The 13 resolutions passed by the conference ask that:

(The parenthetical remarks after each resolution are comments on the resolutions.)

1. The following words be added to Article II of the constitution of The Lutheran Church-Missouri Synod: "the Brief Statement of the doctrinal position of the Missouri Synod, is a true and unadulterated statement and exposition of the Word of God."

(The adoption of such a resolution may be contrary to the confessional principles of the Missouri Synod.)

2. The officials of Synod be directed to apply the Synodical discipline prescribed in the By-Laws of the Constitution against a number of articles and essays "because of the errors they contain." These writings have appeared in *The Lutheran Quarterly*, various district convention reports in the form of essays, and in *The Seminarian*, a publication of Concordia Seminary, St. Louis.

(It is the considered opinion of most unbiased observers that Synodical leaders are doing what they can to maintain doctrinal discipline.)

3. Synod reiterate its agreement that "it is not Scripturally legitimate to require the application of the first two steps of Matthew 18 in the case of public sin within a congregation or in the application of Synodical discipline to instances of public error."

(It would be a better evidence of Christian charity to follow Matthew 18 in all errors.)

4. "The Theology of Fellowship" statement of Synod, recently prepared by the joint faculties of the St. Louis and Springfield Concordia seminaries, "is unsupported by Scripture and should be rejected."

(Most qualified observers are not willing to question the doctrinal integrity and competence of more than 70 seminary faculty members, all of whom voted unanimously for this statement.)

5. "A Statement on the Form and Function of the Holy Scrip-

tures," adopted by the St. Louis Concordia Seminary faculty is not acceptable "because of its lack of clarity and dubious expressions."

(Did the free conference misunderstand this statement?)

6. Six "eminent orthodox theological publications" now out of print be made available again by, Concordia Publishing House.

(Good idea—when they are translated from the German.)

7. Synod's officers, boards and members sever all ties with the Lutheran World Federation, and the National Lutheran Council.

(Synod is not a member of and engages in no unionistic cooperation with either the LWF or the NLC.)

8. Synod's officers, boards, and members sever all ties with the National Council of Churches and the World Council of Churches.

(Synod is not a member of the NCC or the WCC.)

Hit Communism

9. Synod's Board for Higher Education direct the teachers of social sciences in Synod's institutions to instruct their classes on the evils of communism, and that a list of competent lecturers on the subject be compiled for the use of congregations.

(No church body is more aware of the dangers of communism than the Missouri Synod. It has always tried to instruct its workers accordingly.)

10. The Revised Standard Version and other modern translations of the Bible not be used, and that Synod's scholars work on producing an "accurate, modern Bible."

(Synod has never accepted any version as official.)

11. Valparaiso University conform its teachings and publications to the doctrinal position of Synod, or, if it cannot, approval for Synod-wide solicitation of funds be denied.

(Synod has frequently been reassured by the head of the religion department who is in strong agreement with the position of the Missouri Synod.)

12. The work of the "free" conference should be continued through further meetings and through publications, including, perhaps, a journal of theology "to disseminate the essays here presented."

(Does this mean that the "free" conference is now a permanent organization designed to function as a pressure group?)

13. The final resolution was a weak "thank you" to the conference essayists.

In most cases, the conference participants were urged to submit similar resolutions to the 1962 convention of the Missouri Synod which meets in Cleveland.

A 193-page "book of documentation" detailing the alleged evidences of liberalism and modernism was sold at the conference for five dollars. The book contained numerous photostats of stories in *THE LAYMAN*, the *Lutheran Hour News*, the *Lutheran Witness*, and other publications.

"News and Views" a publication edited by Major Bundy, a Baptist, containing 60 pages of half truths and misrepresentations about persons and organizations within the Missouri Synod, was distributed to conference participants and subsequently mailed to every pastor in Synod.

At Milwaukee, Wisconsin—A "State of the Church Conference" sponsored by a group of Lutheran Church-Missouri Synod pastors and laymen, heard charges that the traditionally orthodox body has in recent years experienced some chinks in its spiritual structure.

More than 500 persons attended the conference. Some 54 per cent were said

June 5, 1961

to be clergymen, 37 per cent laymen, and 9 per cent teachers.

Protests were voiced alleging that the synod has gradually been infiltrated by some liberal professors at its synodical institutions and at its associated Valparaiso University and that certain publications circulated within the synod have wittingly or unwittingly propagated the social gospel and have taken a "decided anti-anticommunist stand." Also criticized was the alignment of the synod's Board for North and South American Missions with the National Council of Churches.

A volume of some 200 pages was distributed to delegates as documentation for the charges.

Twelve resolutions designed to strengthen the hands of synodical officers to deal with the problems were adopted.

Excerpts of Reactions to LAYMAN Story on The 'Free' Conference

Here are excerpts of comments received in response to the LUTHERAN LAYMAN story in the June issue of the State of the Church Conference in Milwaukee in May.

A New York State pastor expressed the wish that "the reporter had stuck to straight news reporting, as was done in the front page article, 'Synodical Conference to Study the Church.'"

A South Dakota pastor wrote: "You insinuate that there is no modernism or liberalism in 'Synod's leaders and teachers' while at the same time admitting the possibility when you use the word 'alleged.'"

"Which is it?" the pastor continues. "Have you been reading the publications of Synod and its different departments? Have you read the photostatic copies in the 200-page book of documents sold at the convention in Milwaukee? . . . Have you read the 'word for word' quotations in the June 1961 issue of News and Views? Or are all these matters misquoted and/or of little concern to the dedicated Christian?"

The same pastor also objected to the story's comment on the requirement for signing the pledge card without the story specifically mentioning the brief statement.

On Major Bundy's presence, the letter writer said that "Mr. Bundy did not even talk once. He was not even an evident advisor. He was not there until the second day. But it is quite strange that he should even be mentioned especially since other theologians from other Lutheran groups and denominations have been permitted to address our seminaries and conventions."

"And to be real honest with the entire matter," the South Dakota pastor continued, "don't you think it a terrible shame that Major Bundy felt more conscience bound to sit with those who held to the Brief Statement and were willing to sign their names to that fact, than to sit with those hundred or so who could not sign their name to a Synodical document with the intention of honestly desiring to do something about the denials of that Brief Statement?"

The pastor expressed the hope that "you will permit other men to answer each of your comments (on the adopted resolutions). You gave the same pat answers which we have heard and read since the accusations were first made. There are, I am sure, just as pat and concise answers in favor of the resolutions."

A Washington pastor asked: "Granted, for argument's sake, that there may be some mistakes (half truths and misrepresentations as you call them), what about those things in said issue of News and Views which are NOT half truths and misrepresentations?"

He continued, "Rather than give the free conference and News and Views the 'brush off' as the article apparently seems to be attempting, let us be grateful that there still are those who are very much concerned about purity of doctrine and practice."

A Wisconsin pastor related that he attended the conference because he is concerned about the "so-called neo-orthodox trend in Synod" and the strained relations that now exist between the constituent synods of the Synodical Conference.

"I went to the conference to receive information, which I received in abundance," he wrote. "In our district and circuit meetings we heard some rumors about certain individuals in our church that are teaching false doctrine . . . I have now studied this nasty business very carefully. I can come to no other conclusion: There is a movement afoot in the Missouri Synod with respect to the very grassroots of Lutheranism, namely the inerrancy and the authority of the Bible."

Indicating that he had "a great deal of faith in the integrity and wisdom of our college and seminary professors," the letter writer noted that "even the most learned doctors are not immune to heretical temptations."

Commenting on the LAYMAN article, the Wisconsin pastor continued, "But when an article such as appeared in THE LUTHERAN LAYMAN seeks to downgrade, decry, and deplore the State of the Church Conference, and presents less than half the truth of the matter, I am all the more convinced that more free conferences are necessary, and that this last one was not in vain."

The letter writer noted that the conference did not represent a minority of extremists but "there are many pastors, teachers, professors, and lay people who are of the same opinion as that expressed in the conference."

Expressing agreement with some of the points mentioned in the LAYMAN story, the Wisconsin pastor wrote, "With most I disagree." Among the points of disagreement were the fact that Synod does not have an official Bible ("King James version by common consent"), that men were denied the privilege of speaking at the conference (he cited an example), and the relationship of the Missouri Synod to the NCC ("we have our noses poked into something that should be our least concern").

"I know, too," he continued, "that some of my brethren in the ministry objected to the State of the Church Conference because they feel that all the aberrations in Synod should be handled through official channels . . . But the truth of the matter is that the channels of Synod have somehow become clogged . . ."

"One answer may be that our officials are too timid. The other may be that they are overwhelmed by such large and 'learned' numbers of errorists in our midst, and as yet have not recovered from the shock of what these schoolmen are trying to teach in our schools."

"Another reason may be that some of our officials are sleeping on the job, or they have been kept so busy keeping the machinery of Synod oiled and the plumbing from leaking, that they haven't had time to repair the major leaks in the dikes of Christian doctrine."

The Wisconsin pastor concluded, "If you and I want to be loyal to our Savior and prevent a complete upheaval of this church, we will do everything to assist the men in charge . . . we will defend the truth of God's Word at any price . . . we will restore any one who repents and amends to the level of Christian brother and child of God through Christ our Savior."

An LLL District pastoral adviser wrote: "I was at the conference and some of the things reported are deceitfully reported and others are lies . . . If readers weren't expected to gain a pre-conceived and hoped-for impression upon reading the article, then why is it that the majority of the article consists of finding fault and hanging out all the so-called 'dirty linen,' while very little or nothing is said about the encouragement to Dr. Behnken, the several very fine essays which were delivered, and the general orderliness of those who participated?"

Noting that all Missouri Synod clergymen and teachers listed in the Lutheran Annual were invited to the conference, the pastoral adviser noted that he had "scratched out the words 'plan and purpose' on the reservation card and still was able to speak. He indicated others could have done the same thing."

He continued, "I believe precedent to this sort of thing was set up in the April 4 issue of the Lutheran Witness which permitted only one side of the issue to be heard by refusing to print any letters received on the article 'Special Report—Theological Problem.'"

He added, "This type of reporting only tends to stir up the emotions and makes one feel like hitting back. I believe that we already have enough of this in Synod and feel that it is high time for us to stop taking pot-shots at each other and start aiming together at the real enemy outside who must laugh with glee while he 'as a roaring lion walketh about, seeking whom he may devour.'"

Expressing his appreciation for THE LAYMAN, a California pastor suggested that perhaps more meetings of Synod would be helpful. He suggested that Synod should meet every year (instead of every three years) with about one third of the delegates which now attend the triennial sessions, and that District Synods meet each year before the general convention.

A Michigan pastor wrote: "I did not attend the conference but one of the pastors of our circuit did, and he stated that our report of the conference was very biased, distorted, and unfair. Your editorial comments which you placed in parentheses were altogether uncalled for. . . . You reported a controversial issue and gave a one sided report."

The Michigan correspondent continued "In all fairness and according to the rules of journalistic practice you should now offer the officials of the State of the Church Conference the same amount of space which you devoted to 'smearing' them."

A Cleveland pastor who is a member of the LLL expressed his "deepest disappointment" with the report. He pointed out that another Cleveland pastor mentioned in the report had not referred to Dr. Beck's paper (as inadvertently stated in THE LAYMAN) but to Dr. Becker's paper.

A California pastor expressed his pleasure with the June 1 issue of THE LAYMAN—"It is definitely growing up in the field of editing and reporting"—but then suggested that perhaps the story on the State of the Church Conference "should have really been twins."

He said he was in general agreement with the reporting on "such things as the State of the Church meeting" but "after a few paragraphs (of factual reporting) your own opinion began to come through. And then it was as though you could restrain yourself no more and you began to throw in parenthetical remarks which according to your own explanation were comments on the news. It seems to me . . . that this mixing of news and editorial can only lead to misunderstanding and discriminatory reporting."

A Missouri layman who attended the State of the Church Conference agreed that the highest number of votes tallied on any roll call was 147 but, he added, "It should be noted that the votes on the various resolutions were not counted but were passed with an overwhelming majority by either a show of hands or voice vote."

Concerning the parenthetical comments in the LAYMAN story on the resolutions, the Missouri layman suggested that the Brief Statement be recognized in Synod's constitution; that the articles and essays referred to do contain false doctrine; that Matthew 18 does not apply to public false doctrine (he cited

I Thm. 5:20, Con. Trig. Page 601); that not all the members of the St. Louis and Springfield faculties voted for the Theology of Fellowship, and "even if they had, is it unLutheran to believe that 'councils and bishops' may err?"; that the conference did not misunderstand "The Form and Function of Scripture" the said "the book of documents included a scholarly analysis of the Statement";

That while the Missouri Synod is not a member of the NCC, the Home Mission Board is a "full-fledged" member; that if the Missouri Synod is so aware of communism, why "did some of our men support the NCC in its charges against the controversial Air Force manual?"; that although Synod has not accepted any Bible version as official, why do many of its publications and "even the current CPH edition of Luther's Works frequently cite the Revised Standard Version?"; that it is questionable whether the writings by men of Valparaiso University included in the book of documents are in harmony with Synod's doctrinal position;

That since when is it permissible for Lutheran theologians to advocate the evolutionary origin of man?; that "as long as Synodical officials refuse to take action against those who persistently and publicly attack basic doctrines of the Christian faith the work of this conference should continue"; that there was nothing "weak" about the thank you resolution.

A Minnesota pastor called the LAYMAN story "one of the worst pieces of journalism that I have ever read."

In a letter from Edgar G. Bundy, general chairman of the Church League of America, publishers of News and Views, requesting documentation for the half truths and misrepresentations, he wrote: "It so happens, that this issue of News and Views was not written by anyone in the headquarters of the Church League of America. It was written by five pastors and scholars of the Missouri Synod of the Lutheran Church . . ."

A California pastor pointed out that at least three of the books mentioned by the conference had previously been published in English and therefore would not require translation.

Another correspondent wrote: "Since so many conflicting statements have been made with regard to the State of the Church Conference, each concerned Lutheran should evaluate the con-

ference himself on the basis of the essays and other literature distributed. It was reported that printed copies and tape recordings of the essays would be made available by the State of the Church Conference, 4430 St. James St., Detroit 10, Mich."

THE LUTHERAN LAYMAN. July, 1961 The Free Conference

AS anticipated, pro and con reaction to the feature story on the free conference in the June issue of THE LUTHERAN LAYMAN was immediate and voluminous.

Many who read the story believe it accurately interpreted what happened at the State of the Church Conference in Milwaukee. Many commented that since several publications outside of Synodical circles have been lambasting Missouri Synods leaders and educators, it was about time a story was written in a style which came to their defense.

However, others were critical of the feature story on the grounds that it was interpretive, filled with editorial comments, and largely inaccurate.

One popular misconception should be dispelled at the outset—the article was not intended to be a straight news story. Newspaper writing is usually divided into three categories—news, feature, and editorial. News stories report an event in a matter of fact manner, although an increasing number of newspapers are resorting to "interpretive reporting." Feature stories are more relaxed, allowing the writer of the story more latitude in the use of adjectives, personal opinions, and comments. Editorials represent the considered opinion of the publication and its sponsors.

The story on the free conference was presented in a manner usually accorded feature stories in THE LAYMAN. It had a relaxed style of writing and was topped by the type of headline normally accorded a feature story. It did not necessarily represent the editorial opinion of the publishers, anymore than any other feature in the paper—or the judgment exercised in printing or not printing any news story for that matter.

Elsewhere in this issue of THE LAYMAN are excerpts from letters received from those who disagreed with the treatment accorded the June story. It should be noted the excerpts are treated in a feature story fashion.

Pastors and laymen alike are interested and concerned in the proper interpretation of the issues and challenges which face the church today. Perhaps the motto of the LLL convention in Wichita, "By Love Serve One Another," is a good basis in which to discuss such concerns.

In the final analysis, if the story resulted in all of us taking a good hard look at our relationship to God in the light of His Word, it will have accomplished its purpose.

"All things (even feature stories) work together for good to them that love God."

THE Spectator

Vol. XXXVI — No. 27

CONCORDIA TEACHERS COLLEGE, RIVER FOREST, ILLINOIS

May 19, 1961

Doctrinal Predicament Studied at Conference

Over 400 pastors, teachers and laymen attended the "State of the Church Conference" held in Milwaukee, Wis., May 15 and 16, to probe some of the basic doctrines of our church.

Members of the Concordia faculty and student body, Dr. Siegbert W. Becker, associate professor of religion, Dr. Neelak S. Tjernagel, associate professor of history and religion, and Donald Gayer, Philip Giessler, Gerald Lange and Stanley Harre attended the conference.

With an essay concerning the propriety of a conference which has not been officially called by a synodical body, Reverend Cameron A. Mackenzie of St. Matthew Lutheran Church, Detroit, Mich., opened the meetings.

Reverend Mackenzie justified the practice with a reference to Dr. Martin Luther's "Open Letter to the Christian Nobility" and his "Babylonian Captivity of the Church."

Dr. Becker read a paper on "The Inspiration and Inerrancy of Scripture and Antitheses." Among the subjects discussed were the importance of the verbal inspiration and inerrancy of Scripture as the basis of all our certainty, the relationship of the doctrine of inspiration to the doctrine of the person of Christ and our salvation and false definitions of truth and inspiration which will finally rob us of Christ.

Notable among the many other essays presented were "Recent Views on Bibliology in the Missouri Synod" by Reverend L. W. Faulstick, Los Angeles, Calif.; "The State of the Church in Respect to the Doctrine of the Church and Fellowship Statement" by Reverend Vernon H. Harley, Corpus Christi, Tex. and "The State of the Church in Respect to the Brief Statement" by Reverend Harold W. Romoser of Trinity Lutheran Church, Oak Park, Ill. The essays will be printed and made available at a later date.

Although an attendance of 200 had been expected and the meeting room in the Schroeder Hotel held only 375, over 400 men registered. Some 30 states were represented, as well as Japan and the Philippines.

Concerning the conference, Dr. Becker said, "I got a real boost in morale from this association with fine Christian gentlemen intent upon defending the doctrinal integrity of our church."

Reverend MacKenzie served as moderator of the conference. Mr. Arthur O. Kiesgen, Chicago, served as secretary and Mr. Raymond C. Raetzler, Detroit, was treasurer. These men will form part of the continuation committee which may call another conference in the fall.

The conference advocated that, "the early Old Testament patriarchs knew and believed that there is only one God and that He is Triune. Holy Scripture is in all its parts and words the revealed Word of God, factually precise and infallible. There will be a resurrection of the flesh and the soul continues its existence after death," and that "orthodoxy is attainable in this life."

Other resolutions were those concerned with the Brief Statement, the doctrine of excommunication, the theology of fellowship, the National Council of Churches and Valparaiso University. It was also resolved that these memorials should be submitted to the 1962 synodical convention.

A "Book of Documentation" containing a reproduction of articles, essays, newspaper clippings and similar matter which reveal deviations from Scripture was supplied to each registrant.

Sat., June 10, 1961

Letters

Re. Conference

Editor:

Readers of the May 27th issue of *The St. Louis Lutheran* will hardly recognize the importance and significance of the issues aired at the State of the Church Conference, held in Milwaukee, on May 16 and 17.

Contrary to your article, the moderator allowed every opportunity for discussion of essays and resolutions, even though the heavy schedule was crammed into two days.

Since the free conference intended to air issues largely neglected, ignored, or procrastinated by our educational institutions and by Synod officials, the voting and essayists were limited to participants ascribed to the purpose of the Conference.

Your article omitted resolution No. 2: Protest of "exploratory" or speculative teachings. This was the very core of the Conference.

I would be pleased to present documentation and tape recordings to laymen, pastors or congregations interested in hearing the startling proceedings of the State of the Church Conference.

Alex F. Barlows
3220 N. Dakota st.

Synod Issues Report on 'Free' Conference

Sat., September 2, 1961

Charges against many of the leaders and officials of the Lutheran Church-Missouri Synod, made in a series of essays at the "State of the Church Conference" held in Milwaukee on May 15-16, have been answered in a semi-official evaluation of the conference. The report is labeled as "An Interview With L. B. Meyer" and contains an introductory letter from Dr. John W. Behnken, president of the Synod.

The report, written in restrained tones, was prepared in consultation with Drs. Roland Wiederanders and Arthur Nitz, two of the Synod's vice presidents who attended sessions of the Milwaukee conference as observers. Dr. Meyer now serves as special consultant after 35 years of service in top Synodical posts.

Acknowledging that such free conferences are permissible and can serve wholesome purposes, Dr. Meyer concludes that much time at the Milwaukee conference "was devoted to matters which were not directly relevant to the purposes of the conference as stated in the invitational letter. I refer," he said, "to such matters as personal attacks on individuals who had no opportunity to reply, a highly subjective emotional evaluation of Bible translations, and a long dissertation on communism."

Reliable observers said that discussion and voting was limited to those delegates who first signed a pledge stating "I agree with the intent, purpose, and plan of the State of the Church Conference." Invitations to the conference were sent out by the Rev. Cameron A. MacKenzie of Detroit, Mich., in behalf of a group whose history, membership, and authority have not been divulged.

Three Concerns

Dr. Meyer summarized the essays in terms of three concerns: 1) the doctrine on inspiration and inerrancy of the Scriptures, the statement "The Theology of Fellowship" prepared by the faculties of both seminaries, and "A Statement on the Form and Function of the Holy Scriptures" prepared by the faculty of Concordia Seminary, St. Louis.

There seems to be, Dr. Meyer's

report says, "a widespread questioning, and uncertainty, bewilderment, and perplexity of mind and soul on the part of many of our pastors and laity in regard to Dr. Martin Scharlemann's theology of the World." He reports that officials of Synod "do not consider the matter closed," and concedes that recent statements and clarification will not satisfy many questioners. Dr. Scharlemann is a professor at Concordia Seminary here.

In regard to the statements prepared by the seminary faculties, Dr. Meyer reveals that years of careful preparation have gone into the papers. He stressed that the statements have no official status, and he deplored the fact that negative resolutions were adopted at the "State of the Church Conference" on the statements without prior group discussion and study.

Outside Participants

The longest section of the evaluation, which is set up in the form of questions and answers, deals with the participation of Major Edgar C. Bundy, a Baptist and the Church League of America. Dr. Meyer expressed his sharpest criticism at the type of reporting done in the June 1961 issue of News and Views, a 60-page booklet that purports to reveal what is wrong with Missouri Synod Lutherans.

Rev. MacKenzie is one of the leaders of the Church League in America, organized in 1937 by laymen and pastors of various Protestant bodies to combat communism, the trend toward national socialism, and left-wing activities in the church.

"A most questionable form of journalism" is the way Dr. Meyer evaluates the methods employed in the particular June issue of News and Views. It contains "many direct accusations, indirect accusations and innuendoes," he says. Dr. Meyer also reports that the magazine "quotes others in attacks on synodical officials and professors. The evidence is lacking. But the authors have avoided committing themselves by the devious device of quoting others without comment."

Dr. Meyer concludes that the

June issue of News and Views "points toward inciting general dissatisfaction with theological and administrative leaders of the Missouri Synod." "Something constructive is the least that could be expected," he states, as he notes that the material for the magazine was written by five pastors and scholars of the Missouri Synod.

Questions Methods

Leaders of the conference did not intend to promote fanaticism or dissension, Dr. Meyer reports. He labels as "open to question" some of the "particular methods used" for promoting the welfare of our church.

"It is my conviction," Dr. Meyer says, "that there never has been an era in the Missouri Synod in which there was a greater unity of doctrine based on divinely created personal conviction than today." He concedes that there have been tendencies to "move to the left and to the right," but called for a careful distinction between doctrinal aberrations and heresy.

Among the causes for current doctrinal disturbances, he listed the following: a new and unfamiliar terminology, "symptoms of intellectualism alongside of traditionalism, and neo-orthodoxy alongside of fundamentalism," and the "lack of loving solicitude."

In the final section of the evaluation, Dr. Meyer indicates that many of the clergy and laity are impatient and don't want to be deterred from carrying on the work of the Kingdom.

In conclusion he lists as the "best bit of counsel," "that we remember to let God be God for us and in us and through us."

Letters

'Cannot Agree'

Editor:

With all due respect to Dr. L. B. Meyer, I cannot agree with his statement: "... there has never been an era in the Missouri Synod in which there was a greater unity of doctrine based on divinely created personal conviction than today."

"I would urge your readers study the Book of Documentation distributed at the State of the Church Conference. . . .

Laymen should be able to judge this documentation for themselves without having to depend upon official interpretations. When men write that "... the Scriptures themselves are not a revelation" we know that this is false doctrine regardless of any official whitewash. If the documentation presented at the State of the Church Conference has been distorted or if the News and Views series on the Lutherans contains errors of fact, we should be informed of this.

Alex F. Barlows
3220 N. Dakota St.

THE ST. LOUIS LUTHERAN THE PEOPLE COUNT

Clergy and lay members of the Lutheran Church-Missouri Synod are indebted to Synod's leadership for issuing an evaluation of the State of the Church Conference, which contains a report on the status of various controversial issues in Synod. Such a report helps to fill a near vacuum, a sort of silence that has been broken mostly by the noise of critics. Such a report, combined with more frequent announcements, can only help to strengthen confidence in officials and leaders.

We are hardly naive enough to believe that this evaluation will settle issues or satisfy many disputants. Yet this type of information can become part of an accumulating evidence which tells the public what the issues are and why they are or are not being resolved.

Meyer Evaluates 'State Of Church' Meeting

MILWAUKEE (RNS)—Some of the complaints of doctrinal deviation leveled against The Lutheran Church-Missouri Synod at a "State of the Church" conference here last May were the result of misunderstanding, according to an official evaluation of the meeting made by denominational executives.

Writing in a pamphlet mailed to all Missouri Synod clergymen and male teachers, Dr. Lawrence B. Meyer of the St. Louis headquarters staff assured members that "the great bulk of the Missouri Synod stands foursquare upon the Scriptures and the Lutheran Confessions" in its preaching.

Leading Synod theologians and teachers in denominational colleges and seminaries were accused of modernist and liberalistic tendencies at the conference, attended by right wing constituents of the 2,469,000 member church body, which is usually regarded as one of the most conservative of Lutheran groups.

Imperfect Sanctification

Dr. Meyer said the presence of doctrinal aberrations among the Synod's clergy was to be expected as "part of our imperfect sanctification." He added: "God has been good to us in that there are not more."

However, he drew a distinction between doctrinal aberrations and heresy, describing the latter as the "persistent adherence to false doctrine."

"I know of no one in our Missouri Synod today of whom I would have to say that he or

she is persistently teaching false doctrine," he stressed.

Dr. Meyer said there was no good reason to question the integrity of pastors and laymen who called the conference. He said, however, that "some of the particular methods used for promoting the welfare of our Church are definitely open to question."

He noted also that the conference devoted much time to matters which were not directly

relevant to the purpose of the meeting as stated in the invitational letter.

Personal Attacks

"I refer to such matters as personal attacks on individuals who had no opportunity to reply, a highly subjective and emotional evaluation of Bible translations, and a long dissertation on communism," Dr. Meyer declared.

He said that doctrinal disturbances resulted from various factors and that the difference was often one of semantics.

"Many times we talk past each other because we do not understand the same words in the same way," he observed.

Record Unity

"It is my conviction that there never has been an era in the Missouri Synod in which there was a greater unity of doctrine based on divinely created personal conviction than today.

"This does not mean there is not a tendency to move to the left and to the right. Neither of these tendencies has its origin in breaking away from the moorings of Scripture alone, faith alone and grace alone."

DEPLORES TREND TO LIBERALISM

Just before other major Protestant denominations were completely taken over by the exponents of modernism and neo-orthodoxy, "conservative" officials frantically issued official denials of any evidence of theological liberalism within their various schools and seminaries.

J. Gresham Machen and other stalwart defenders of the Christian faith were ridiculed and referred to as "trouble-makers." Their documentary evidence of modernism within their churches was completely swept under the rug. Every time they attempted to do something about the rapid growth of liberalism they were accused of not following proper procedure.

The Missouri Synod is only some 30 years behind these other denominations. The evaluation which you report on in the September LAYMAN is just another of the long list of denials.

History has certainly demonstrated that Machen and his friends were correct, and I believe that the State of the Church meeting in Milwaukee will go down in history as one of the last efforts to prevent capture of the Missouri Synod by modernists and proponents of neo-orthodoxy. "He that will not learn from history is destined to repeat it."

Ronald A. Hadley
Dearborn, Mich.

DISAGREES WITH DR. L. B. MEYER

Although a layman should hesitate before taking issue with a church official, I must express my total disagreement with Dr. Lawrence B. Meyer's statement: "It is my conviction that there never has been an era in the Missouri Synod in which there was a greater unity of doctrine based on divinely created personal conviction than today."

All those who have carefully read the "Book of Documentation" distributed at the State of the Church Conference in Milwaukee know that there are theologians in our Missouri Synod who teach that Moses was really not a monotheist; that man has evolved from some primary organism; that the Bible contains errors of fact; that man does not have an immortal soul and his flesh will not rise from the grave.

Our officials should frankly face these issues rather than continually attempting to give us the impression that all is well.

Adolph Tietje
Madison, Wis.

LUTHERANS CALL MEETING ON MODERNISM COMPLAINTS

MILWAUKEE, April 15 (AP)—A Detroit (Mich.) clergyman said today a national conference of conservative Lutherans will be held next month to discuss complaints of modernism and liberalism in the Lutheran Church-Missouri Synod.

The Rev. Cameron A. MacKenzie, spokesman for the group sponsoring the meeting here May 15-16, said the synod's historic position that the Bible is the inspired and inerrant word

of God was being questioned by liberal elements in the synod.

There is growing concern, Pastor MacKenzie said, among clergy, teachers and the laity regarding what he referred to as evidences of "modernism, neo-orthodoxy or pseudo-intellectualism" in the Missouri Synod's institutions and organizations.

"The reason for this conference is that, officially, we don't ever seem to come to grips with this problem," he added.

Lutheran Witness November 28, 1961 Notices

Official Notices

Rev. Herman Seyfert, Humboldt, Kans., has been appointed Counselor of Circuit 10 to replace Rev. Woodrow Kurth. — ARLEN J. BRUNS, President, Kansas District.

Trinity Lutheran Congregation of Crete, Ill., persists in retaining as its pastor one who, because he has suspended fellowship with The Lutheran Church — Missouri Synod, "is not eligible to serve member congregations" of Synod. Trinity Lutheran Congregation has thereby excluded itself from membership in The Lutheran Church — Missouri Synod. — The Præsidium of the Northern Illinois District: THEODORE NICKEL, D. D., President; CARL ABEL, First Vice-President; ERWIN PAUL, Second Vice-President.

Rev. Alvin Cordes, Murdo, S. Dak., has resigned from The Lutheran Church — Missouri Synod and has thereby declared himself ineligible for a call. — ELMER O. LUESSENHOP, President, South Dakota District.

A Correction

After the State of the Church Conference held in Milwaukee prior to the Reopened Convention of the Synodical Conference, I sent a letter to all pastors of Synod. It contained the following sentence: "While I do not wish to deal in personalities, I seriously doubt the propriety of admitting a non-Lutheran (a Baptist) to serve as an adviser at a conference of men within our church."

Objection has been voiced against the use of the word "adviser." I have been accused of saying because I "have not spoken the truth concerning this matter." My sincerity when I attended Communion has been questioned.

To this let me say that I was not present at the conference. I depended on what several very reliable people reported to me. The person to whom I referred was seen sitting among the delegates and was heard speaking to the chairman. Then, too, one of the members of the larger committee of the conference later voiced his disapproval of having had this man present. Over against this the claim is now made that the Baptist was present merely as a press representative and to deliver copies of *News and Letters*. This is a publication of the Church League of America, an organization of laymen and pastors of various Protestant bodies. The issue in question, according to the editor, "was written by five pastors and scholars of your synod." According to the opinion expressed by one of the men who attended the conference, it contains very much of the material which is found in the "Book of Documentation" prepared for the conference.

Since the word "adviser," which I used, has been interpreted to mean that the man in question had a part in preparing the program—which I never intended to say—and since some charge me with committing a sin by using the word, a sin which they say makes me ineligible to partake of Holy Communion unless I admit it, I herewith wish to withdraw the word "adviser." I am sorry that the use of it has offended some of the brethren.

JOHN W. BEHNKEN

SEPTEMBER 19, 1961 Luth. Wit.

THE SPECTATOR

Romoser Defines Liberalist Views

by Ladell Lineberger

"The ultimate end of the true liberalist's approach toward the Bible is the loss of Christ," stated Rev. H. W. Romoser, pastor of Trinity Lutheran Church in Oak Park. He was speaking to a group of Concordians as he lectured on *Liberalism in the Church* last Friday evening, March 18.

Quoting from the writings of well-known liberalists, Reverend Romoser pointed out that some proclaim that the Bible is not God's revelation, but only a witness to God's revelation in Christ. "What is the Bible if not the greatest of God's revelations to man?" was the lecturer's quick reply to the quoted material.

In our Lutheran Church there are men who write that we should listen to the world as well as speak to it; that there are two kinds of religion, one for the common man and one for the intellectual. The liberalists who so write are "guilty of illogic and poor scholarship," stated Reverend Romoser.

"The lecture was stimulating," stated one student, "making one realize that even in the Missouri Synod, there are some who try to find errors in the Bible and that we should thank God constantly for true doctrine and guard against those who 'change it.'"

Illinois Lutheran

Splits on Missouri Synod Relations

Members of Trinity Lutheran Church, Crete, Ill., have split over the question of suspending fraternal relations with the Lutheran Church-Missouri Synod, according to reliable sources. While officials of the Northern Illinois District have been dealing with congregation leaders, many of the members have been attending sister churches in the neighborhood.

Through the cooperation of Hope Lutheran Church, Park Forest, Ill., and Northern Illinois District leaders a special school has been set up for 80 children of Trinity Church and some of the seven teachers who formerly served Trinity School. Mr. L. W. Bleckel, former principal of Trinity School, has been installed as principal of Immanuel Lutheran School in Crystal Lake, Ill.

Members of Hope Church extended a formal invitation to members of Trinity Church, stating, "We at Hope Church make known to the members of Trinity Lutheran Church of Crete wishing to remain with the Lutheran Church-Missouri Synod that our doors are open to any who wish to become part of our Christian fellowship."

The Rev. A. T. Kreitzmann is pastor of Trinity Church and has previously charged the Missouri Synod with unionism and other charges.

Doctrine Hearings Extend Missouri Convention 2 Days

ST. LOUIS, Mo.—In a special letter addressed to the pastors and teachers of the Missouri synod, Dr. John W. Behnken, president, urges all delegates to attend an open hearing on doctrinal matters for the two days prior to the opening of the Missouri synod convention on Wednesday, June 20, at Cleveland, Ohio. The additional 2 days is "to insure ample time for fraternal discussions."

This in effect means that the 10-day convention has been extended to 12 days, with the open hearings scheduled for Monday and Tuesday, June 18 and 19.

Dr. Behnken's letter, which is dated Feb. 15, states that the open meeting will be conducted by the Synodical floor committee on intersynodical and doctrinal matters. The reasons for the open hearings are stated in the letter as follows:

"During the past, and especially within recent years, numerous doctrinal issues have arisen in our beloved synod which have caused a deep and growing concern in the hearts and minds of pastors, teachers and laity alike.

From Our Readers

(Do you have a comment which you would like expressed in the BADGER LUTHERAN? Do you wish to express yourself on a point or an issue? Address your letter to "From Our Readers," BADGER LUTHERAN, 3605A W. North Ave., Room 109, Milwaukee 8, Wis. Letters must be signed by the writer to be published; however, if the writer wishes us to withhold his name we will be glad to do so.)

To the Editorial Committee:

Many have interpreted your series of articles on the State of the Church conference as a defense of the doctrine taught by Mr. Martin Scharlemann in his essays and articles, "God Is One" in the August, 1960 LUTHERAN QUARTERLY.

Apparently you do not believe his writings contain false doctrine. Could you kindly tell me whether you consider such statements as: "... the Scriptures themselves are not a revelation." (THE NEW TESTAMENT, WITNESSES AND MESSAGES, 24) and "Most certainly David believed that other gods ruled outside the confines of Israel" (LUTHERAN QUARTERLY pp. 380-86) sound Lutheran doctrine.

Sincerely,

MARY F. BARRYING

Lemke Hall

Valparaiso University

Valparaiso, Ind.

(The above letter is one of several we have received on the State of the Church conference and our series of articles. We have formulated no opinion on this matter, because we do not believe we are in a position to judge, nor to condemn. We did not in our series of articles set out to defend any person, but we do desire to defend the principle, that a man and men are not to be condemned without having the privilege of defending themselves. It is the position for a newspaper to present facts, objectively and courageously, and when the facts are presented in that matter, when they are divorced from personal prejudices, when judgments are presented by persons empowered to do so, the BADGER LUTHERAN will present these facts. Until that time, a man is innocent until proved guilty, and even if guilty and he admits his guilt he is to be forgiven.—LW.)

"Some of the questions being asked are: Is our synod still adhering to the old paths? God's Word and Luther's doctrine pure? the Lutheran Confessions? the verbal inspiration of Scripture? the resurrection of the dead? unionism? channels of doctrinal discipline? Resolution 3 of the San Francisco convention? There are many other doctrinal topics which will come before the convention in the form of overtures."

The letter also states "To preserve our doctrinal unity is one of the most important purposes to be achieved at the Cleveland convention."

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The Badger Lutheran

The Badger Lutheran 8/3/61

New Journal Pledges More Controversy on Doctrine

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THE ST. LOUIS LUTHERAN
Sat., January 20, 1962

Threat of a struggle over doctrinal issues and control of Missouri Synod institutions has been issued in a new theological journal sent out earlier this week. Sent out free of charge to many pastors, teachers, and laymen, the journal is entitled "The Faithful Word—A Journal of Doctrine and Defense."

Published by the State of the Church Conference, the journal will appear "from time to time," according to the masthead. "Initial plans call for four issues a year," according to a statement in the "Introduction." Price of the magazine is listed at \$4 a year.

The unsigned "Introduction" comments on "the critical hour in the history of the Lutheran Church" when the journal makes its appearance. Reporting on action by the Evangelical Lutheran Synod and the Wisconsin Evangelical Lutheran Synod in suspending fraternal relations with the Lutheran Church-Missouri Synod, the "Introduction" states, "It remains to be seen whether this movement is the beginning of the realignment within Lutheranism which many have predicted for some time."

The statement continues, "Some have urged that all old Missourians should now join other synods. However, Missouri's missions, educational and charitable institutions, and churches were founded and supported by those who believed and taught without reservation that every word of Scripture is God's revealed and inerrant Word which is to be faithfully followed in doctrine and practice. The participants in the State of the Church Conference in Milwaukee gave indication of their unwillingness to forfeit them without a spirited struggle."

Contents of Journal

Major portion of the journal is filled with the text of four papers delivered at the State of the Church Conference held in Milwaukee on May 15 and 16, 1961, and the resolutions adopted at the sessions. The 68-page first issue also carries an article entitled "False Alarm, Brethren! Go Back to Sleep! An Appraisal of 'An Evaluation of the State of the Church Conference by Dr. L. B. Meyer.'" The article, written by the Rev. R. H. Goetjen, Coos Bay, Oregon, lists 29 questions and answers sharply critical of Dr. Meyer's evaluation.

In a final question regarding financial support to the Missouri Synod under present circumstances, the writer suggests that the "greatest mission of our generation" may be "contending for the faith." He solicits financial support for such activity and suggests that funds be collected for the Missouri Synod but held in trust until officials take "definite action" on those allegedly in error.

Which Badge?

Other questions range over concern about the kind of badge Dr. Meyer wore at the Milwaukee meeting to estimates on the number of Missouri Synod pastors "that have been led astray by this new theology." Rev. Goetjen labels "as one of the most fantastic statements ever made by one of our clergymen" the comment in which Dr. Meyer says "It is my conviction that there never has been an era in the Missouri Synod in which there was a greater unity of doctrine based on divinely created personal conviction than today."

Some of the answers cite statements from clergymen who are not identified. The "Introduction" says "A subsequent issue of THE FAITHFUL WORD will list its staff of contributors and foreign correspondents." An accompanying letter which solicits subscriptions is signed by the Rev. Cameron A. MacKenzie of Detroit for the editorial committee.

TIME TO STOP

The fact that this issue of The St. Louis Lutheran carries a story (page 2) about some of the more unpleasant aspects of the controversies that continue to agitate the Lutheran Church - Missouri Synod is no indication that we have decided to become a part of the ongoing strife or that we want to exploit this sort of news for readership. Yet the membership at every level should be given an accurate picture of developments as they occur and the material on which sane judgement can be based.

It becomes apparent that the new journal which has just been launched does not intend to present such factual and impartial information. One of the first observations the Rev. R. H. Goetjen makes in his appraisal of Dr. L. B. Meyer's "Evaluation of the State of the Church Conference and the Documentation" is this: "Dr. L. B. Meyer was seen wearing the badge of a full member of the Conference, issued only to those who indicated they were in full agreement with the purposes of the conference. It was a surprise then to read what Dr. J. W. Behnken, in his introductory letter to Dr. Meyer's Evaluation writes: 'Dr. L. B. Meyer attended all meetings as an unofficial observer and press representative.'"

This type of reporting and insinuation is ridiculous and sinful. If the writer was sincerely interested in determining Dr. Meyer's status why didn't he simply determine this fact by examining the cards on which "delegates" were asked to sign their support. Or would he conclude that every man who dons a policeman's hat automatically becomes a policeman?

Our greatest concern, however, is for welfare of the church, the Body of Christ. For years the responsible officials of the Missouri Synod have been dealing with the issues in controversy. Recently a full report was released regarding their findings and a statement outlines precisely how issues were resolved.

Obviously members of the Synod have a right to disagree with the conclusions. But if our concern is properly for true Scriptural doctrine and the welfare of the church then the next step should be express our disagreement to the officials rather than to confuse the members of the church at large and arouse bitter feelings among us.

These are times when all of us should remember that our aim should not be to insist on our views and wishes but that God the Holy Spirit should be heard and that His rule should be supreme and complete.

THE FAITHFUL WORD

will be published four times a year, and is available from the —

State of the Church Conference

4326 St. James, Detroit 10, Mich.
Subscription rate is \$4.00 a year, payable in advance.

THE FAITHFUL WORD intends to publish articles which represent the highest type of conservative Lutheran scholarship, in language intelligible to all thoughtful readers, not only the professional theologian, but especially the layman.

Issue No. 1 contains essays on The State of the Church, by C. A. MacKenzie, The Inspiration and Inerrancy of Scripture by Sieghart Becker, The Doctrine of Scripture and Recent Views of Bibliology by Lawrence Paulstiek, The State of the Church in Respect to the Brief Statement by Harold Romoser, and A False Alarm, Brethren! Go Back to Sleep! by R. H. Goetjen, and other material.

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STATE OF THE CHURCH CONFERENCE REGISTRATION CARD

TO THE INVITATIONAL COMMITTEE:

ATTENTION: Mr. R. C. Raezler, 909 Fox Building, Detroit 1, Michigan

"Because I believe without reservation or equivocation that the Holy Scripture is the revealed, inerrant Word of God in all its parts and words, and that the Book of Concord of 1580 and the Brief Statement of the Doctrinal Position of the Lutheran Church - Missouri Synod (1932) are, according to the common meaning and understanding of their words, faithful and correct presentations (expositions) of the doctrine of Holy Writ; and because I am concerned that my Synod shall teach and practice according to (in harmony with) these standards, I agree with the intent, purpose, and plan of the State of the Church Conference, which will be held, D. v., in Milwaukee, Wis., May 15 and 16, 1961.

Signed L. Meyer L. Meyer

Address 10128 ELISE DRIVE City ST. LOUIS 23 State MO

Status: I am a () Layman; () Teacher; ☒ Pastor; () Professor

District

☒ I plan to attend ☒ \$5.00 Registration Fee Enclosed
() I cannot attend but agree in toto. ☒ I am enclosing a contribution for \$ 5.00 For book
MAKE CHECK PAYABLE TO — MR. R. C. RAEZLER, TREASURER

LIBRARIANS

Lutheran Center Elects Daniel

The Rev. Theodore Daniel, pastor of the Outer Drive Faith Lutheran Church, is the unanimous choice for executive director of the Detroit Lutheran Center, according to an announcement by the Center's Board of Governors.

Mr. Daniel, who turned down a call last month to be pastor of the downtown university Immanuel Lutheran Church of Valparaiso, Ind., says he has not made a decision but is "intensely interested" in the new position.

He has been chairman of a committee studying the functions of the center, a voluntary agency at 2932 Gratiot that seeks to correlate the work of four Detroit-area circuits of the Lutheran Church—Missouri Synod, as well as a few parishes of several other small conservative Lutheran synods.

The current executive secretary of the center, Arthur Brandt, according to Mr. Daniel, will continue as business manager.



THE "CENTRALIZATION" is designed to eliminate competition and duplication between the Synod's local circuits, as well as with other Lutherans and member churches of the Detroit Council of Churches, according to Mr. Daniel.

It is expected the local Missouri Synod Lutherans, whose denomination does not belong to the National Council of Churches, may move closer to participating in the Detroit Council of Churches, one observes believes. A Missouri Synod urban planner, Lawrence Kirsten, is already on the full-time staff of the Detroit Council of Churches.

The move would also create a United Fund approach to financing the Synod's local work, formerly done by each circuit conducting its own campaign, according to Mr. Daniel. It would also give the church one spokesman, he said.

OBJECTS TO PLAYWRIGHT

It was with somewhat of a shock that I read in THE LUTHERAN LAYMAN of Jan. 1st that Langston Hughes' "BLACK NATIVITY" was to be presented at Valparaiso Memorial Chapel on Jan. 7.

It would be interesting to publish Langston Hughes' infamous blasphemous poem "GOOD-BYE CHRIST" side by side with this announcement. We might add as an addition his "PUT ANOTHER S IN THE USA AND MAKE IT THE UNITED STATES OF SOVIET AMERICA."

Hughes was a card carrying communist and belonged to many communist fronts. This put him in a position that he is hardly a fit person to write materials for Lutheran students. He may have written many good things, but mere mention of his name reminds many of his blasphemy. What are we Lutherans heading for?

Rev. A. H. Schmidt
Eagle Rock
Lutheran Church
Los Angeles, Calif.

Action on a District Convention Resolution

A motion referred to Floor Committee No. 5 read as follows:

"That the leaders of our District study the various Bible translations, evaluate these versions and make the necessary recommendations to our District regarding these translations."

The committee offered the following substitute motion which was adopted:

"WHEREAS, it has always been the policy of Synod never to designate any specific translation of the Bible as its official one; and

WHEREAS there have been repeated requests from the laity for clarification and evaluation of existing Bible translations; therefore

BE IT RESOLVED that we concur with Synod's policy, and

BE IT FURTHER RESOLVED that the Board of Directors through its Committee of Education study and evaluate the various versions and share their findings with the District through the pages of the MINNESOTA LUTHERAN." (District Proceedings, Page 65)

The subcommittee of the Committee of Education, which prepared the study, consisted of Pastors Arnold Cloeter, Arthur Drevlow and Martin Lieske. Their report is herewith submitted through the Board of Directors in the MINNESOTA LUTHERAN according to the convention resolution.

Evaluation of Bible Translations

Since this resolution does not specify the versions which are to be evaluated, and since the Authorized, or King James version, has been used in our circles for many years, and its imperfections, especially its use of some obsolete terms are already generally known, it is reasonable to assume that the intent of the District Resolution concerns itself with the Revised Standard Version and the New English Bible. Your committee will limit itself accordingly.

The readers no doubt realize that the publication of these versions of the Bible have occasioned world-wide comment and controversy. A Presbyterian scholar has written, "Every lover of the Bible must deplore the fact that the appearance of a version (RSV) 'of the Bible' should become the occasion of such controversy

throughout American Protestantism." (O. T. Allis, "Revised Version or Revised Bible" Philadelphia: Presbyterian and Reformed Publishing Co. p. iii)

One of the reasons why the RSV has caused strife in Protestantism is the fact "that it is not merely a modern translation but a modernist translation." (O. T. Allis, p. 6) Shortly after its appearance our Concordia Sunday School Teacher's Quarterly observed, "It is well known that the revisers belong to the liberal school of theology. . . . Conservative Christians who believe in the inspiration of the Scriptures and accept all of its teachings as God's revealed truth, have a right to be suspicious of liberals who deny some of the basic truths of revelation." Our Saviour has told us that if we know a tree we will know something of its fruits. The men who did the revising are eminent scholars, but it is a matter of regret that they represent a liberal course in theological thinking.

One of their number has admitted, "A real translation is in the main an interpretation." (James Moffatt, "The Bible," Harper Bros., New York and London p. vii) Thus the RSV, for example "interprets." Ps. 51:18, "Rebuild the walls of Jerusalem." By changing "build" to "rebuild" this Psalm is taken away from David and placed where modernistic theology wants it: In the exile or after it. When you note how one of the translators writes about "the harmful doctrine of verbal inspiration" which he considers "simply an impossible doctrine" (J. Brewer, "The Authority Of The Old Testament" pp. 1-9; The Journal of Religion, Jan., 1936, pp. 1-2), you begin to understand why one of our fathers wrote: "All theologians who deny the substitutional satisfaction of Christ and the inspiration of Scriptures are according to God's order excluded from the teaching office of the Christian Church, so all such theologians should realize that they have no call to translate the Scriptures." (F. Pieper, Christian Dogmatics, C.P.H., St. Louis I, p. 349)

The RSV has created artificial contradictions between Old Testament passages and New Testament quotations. For instance, let's take Gal. 3: 16: "He does not say, 'and to descen-

dants' in the plural, but in the singular, 'and to your descendant' which is Christ." (Beck, Galatians) Paul is quoting Gen. 22:18. However, the RSV translates this passage: "By your descendants shall all the nations of the earth bless themselves." The "passive" translation "be blessed" is the only one which is in harmony with both the life of Abraham and later Biblical history. This translation brings out the essential and beautiful harmony between the Old Testament and the New Testament. Why change it?

At Christmas time we hear the comforting sentence, "Out of thee shall He come forth . . . whose goings forth have been from of old, from everlasting." The RSV translates this passage (Micah 5:2): "Whose going is from old, from ancient days." The RSV thus assigns to the Eternal One an origin in time, however the second Person of the Holy Trinity was never created; He Himself is the Creator.

In Jeremiah 23:6 we read: "This is His name whereby He shall be called: The Lord, Our Righteousness." The RSV adds "is" and thus takes away the name "Lord" from the Messiah. In Prov. 8:22 we are told: "The Lord possessed me in the beginning of His way." According to RSV, "The Lord created me in the beginning of His work." Gen. 49:10 speaks of the coming of the Man of Peace. However, the RSV changes this "to whom it belongs," which doesn't mean much. The second Psalm speaks of God's Son as the Messiah (v. 12) who will win a victory over His enemies and rule as an everlasting King; then we are told to "kiss the Son." The RSV has, "with trembling, kiss His feet."

There are many faulty translations in the Old Testament. Sometimes you find the label, "Cn", which means that the translators believe they have eliminated an error. These many "corrections" of the Old Testament text have made the RSV Old Testament so unreliable that the American Bible Society has urged translators all over the world to go by the RSV Old Testament for their work, but to check with the American Standard Version. (E. Nida, "The Bible Translator", Jan., 1957, pp. 15-16, similarly the issue of April, 1961) Dr. O. T.

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We Need A Good Bible

by
W. F. Beck

V. OUR BIBLE

1953

By "our Bible" we mean the Bible of the Christian Church. The RSV is not that. We have searched through more than a hundred volumes written by the translators of the RSV in order to find evidence of a Christian faith, and we have found a hard creed, as uniform and clear-cut as the Apostles' Creed, but denying all of it. For the first time in history men who reject Christ, the God-man who saves us from sin, have given us an "authorized version." A statement of Weigle, the chairman of the translators, was set in large print over two pages of Collier's Magazine: (41) "WE HAVEN'T BEEN CHANGING THE BIBLE." They have only done their best to make our Bible a modernist book. R. C. Foster says, "The Revised Standard Version is frankly Unitarian." (16)

Some supporters of the RSV are saying, "Let us improve the RSV." That has been tried. By Weigle's request our Seminary faculty in St. Louis submitted a list of suggested changes, particularly of doctrinal passages, for the 1952 edition. With some very insignificant exceptions these improvements were rejected. Dr. Buswell, a fine Presbyterian scholar of the Greek New Testament, complains that the same thing happened to his suggestions: "Not one of the above criticisms was given consideration, and not one of the passages in which doctrinal bias was shown to be evident has been corrected." (12) We have the statement of one of the translators that the committee was not even called together, but that Weigle perhaps met with some men in the east, and they disposed of the matter. It is naive to hope for improvement of the RSV.

The RSV comes from the National Council of Churches, which, aiming to be the Protestant voice in America, has captured the leadership of most Protestant churches. Now it has taken over the Bible. Its Division of Christian Education holds the copyright and receives royalties from the new Bible. Everytime you buy an RSV or sell it to others you are helping the National Council of Churches. This is a pretty picture: The message of salvation is from now on to come in a Bible the proceeds from which go to support a group which is busy denying the truths by which we are saved.

As the Preface explains, the NCC holds the copyright in order to prevent tampering with the text (iv). The translators state emphatically that "there is no place for theology in Bible translation." (45) We might welcome that principle especially since it is the modernist who with an unscholarly twist of mind insists on altering the text and its meaning in order to make it fit his theology. But we must distinguish between extrinsic and intrinsic theology. No theology, modernist or orthodox, if it is extrinsic to the text, should shape that text. But theology that is intrinsic to the Bible text is as much a part of it as the subject and verb of a sentence and must be expressed in a translation. The RSV translators cry, "No theology!" and then in Ps. 51:18 change "build" to "rebuild" so that it reads, "Rebuild the walls of Jerusalem." in that way taking the Psalm away from David as its author and placing it where modernist theology wants it: in the exile or after it. In our conflict with modernists we find their cry of "theological perversion," like the cry of "aggression" by communists, to be a poor smokescreen by which they try to halt

Allis, a Presbyterian scholar, concludes his critique of the RSV Old Testament by saying: "The evidence speaks for itself. It shows that the RSV differs from the Authorized Version in one all-important respect: It is not a faithful rendering of the original." (O: T. Allis, Revised Version . . . p. 60)

But what about the New English Bible (NEB) New Testament? Since the NEB has received much favorable comment as being fresh and lively in its diction, thus making very easy reading, we must also concern ourselves with its possible acceptance. Just a few references will suffice. Does the NEB really simplify the language? We refer you to Hebrews 1:12: "When in former times God spoke to our forefathers, He spoke in fragmentary and varied fashion through the prophets. But in this final age He has spoken to us in the Son. . . . Who is the effulgence of God's splendour . . ." Is that the language we speak?

However our chief concern must be as to its doctrinal correctness. We would certainly not want the church to operate with such unlimited license as would be granted to it in the translation of Matthew 18:18: "I tell you this: Whatever you forbid on earth shall be forbidden in heaven, and whatever you allow on earth shall be allowed in heaven." With this passage most any corruption could be justified, if the church decided to allow it, whereby God's judgment would be nullified.

Could we, as heirs of the Reformation, be favorably disposed toward the teaching that Jesus conferred pri-

macy in the church to Peter, as we would be obligated to concede on the basis of the NEB translation of Matt. 16:18: "And I say to you: You are Peter, the Rock; and on this rock I will build my church, and the forces of death shall never over-power it."

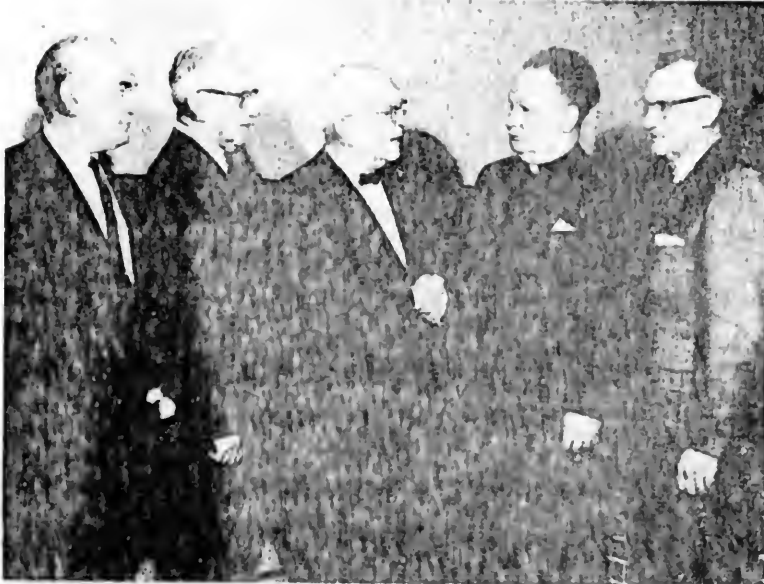
There has been an obvious increase in our circles of the use of the RSV; capital is made of the fact that "it has always been the policy of Synod never to designate any specific translation of the Bible as its official one." This statement may, theoretically, be true, since no such resolution can be found in our Proceedings. But is this not a fallacious argument from "silence"? There never was a need for Synod adopting a translation as its official one, because in the transition from German to English, we, in practice adopted the King James Version. Your committee inclines to the advice expressed in the 1951-1952 CPH Catalog, page 606: "It (RSV) may be used for comparison purposes, especially by those not familiar with the original languages. Care must be exercised, however, in its use." Still worthy of consideration is the advice of President Behnken: "We have been informed that it (RSV) is very excellent in many parts; however, also that it has some parts which are modernistic. Hence we should be cautious in its use. Let us use it in our private study of the Word and compare it with the Authorized Version and with Luther's translation, but let us not make use of it in our pulpits. It will confuse our people if one pastor uses it and another does not . . ." (Letter of Nov. 20, 1952) +

A critique of the RSV, presented to the pastoral conference of the Southern Illinois District
Copies may be had from the author for 20 each or \$3 a dozen postpaid at 3334 Landowners, St. Louis 9, Missouri

THE TORCH

Of Valparaiso University

Valparaiso, Indiana, Thursday, March 29, 1962



Synod leaders: (l-r) Dr. George Wittmer, Dr. Oliver Harms, Synod president Dr. John Behnken, Dr. O. P. Kretzmann and Rev. Arthur Nitz.

— Photo by Schmidt

Synod Visits Valpo; Harms Honored

A four-member delegation of the Lutheran Church-Missouri Synod visited the campus Monday and Tuesday to meet with the university administration and Religion Department and to visit several religion classes, reported Prof. Paul Bretscher, Religion Department chairman.

Accompanying Dr. John Behnken, president, were Vice-Presidents Dr. Oliver Harms, St. Louis, Mo., the Rev. George Wittmer, St. Louis, and the Rev. Arthur Nitz, San Francisco, Calif.

Free Discussion

"The visit of the praesidium provided an opportunity for free discussion of the identification of the University with the Lutheran Church-Missouri Synod and of problems common both to the Synod and the University," stated Prof. Bretscher.

"Dr. Behnken urged that the University remain Lutheran in every respect in its loyalty to scripture and to the historical Lutheran confessions, an objective with which the university fully concurs."

Prof. Bretscher said that Dr. Behnken asked whether the Religion Department considers scripture the authority of God.

"The religion department staff generally agreed that although this is not repeatedly said, it considers the scripture, as such, authoritative. The importance of the message, the Law-Gospel content, covers a conviction which no mere formal reaffirmation of the truth of Scripture in inspiration can convey."

Cleveland Conferences

The guests also gave willing and clear answers to questions concerning synod affairs and the coming conference of the synod in Cleveland this June, he reported.

In addition to two extensive meetings with the administration and department of religion, the visitors attended a number of religion classes Monday afternoon and Tuesday morning.

Dr. Behnken noted that President Kretzmann had invited him to pay this kind of visit to the campus for several years. He added that both he and the praesidium have supported the university through the years.

In the concluding meeting, Dr. Behnken expressed the hope that the religion department staff might benefit from future visits—if not next year, then every other year.

Commenting on the Synod convention to be held in Cleveland in June, Prof. Bretscher said that representatives from Valpo will attend the two-day preliminary open hearing on doctrinal matters. Only statements made in the Book of Reports and Memorials will be discussed.

The book, to be sent to all delegates eight weeks before the conference, will contain statements concerning Synod doctrine. These are submitted by Synod groups.

Question our Teachings

According to Professor Bretscher, Valpo's representatives will have an opportunity to respond to any supporters of memorials specifically questioning the teaching of religion at Valpo.

While on campus, Dr. Harms was made an honorary alumnus of the university.

Mark Young, director of Alumni Affairs, who presented the plaque to Harms at the Chapel service Tuesday, commended him for his constant service to the University as a liaison between the University board of directors and the Synod board of directors.

**CONSTITUTION,
GENERAL BYLAWS, and
CERTIFICATE OF INCORPORATION**

of the

**National Council of the
Churches of Christ
in the United States of America**

• • • • •

*As revised and adopted
by the GENERAL ASSEMBLY
at San Francisco, California
December 4-9, 1960*

MEMBER DENOMINATIONS

AFRICAN METHODIST EPISCOPAL CHURCH
 AFRICAN METHODIST EPISCOPAL ZION CHURCH
 AMERICAN BAPTIST CONVENTION
 AMERICAN EVANGELICAL LUTHERAN CHURCH
 ARMENIAN CHURCH OF AMERICA, DIOCESE OF
 (including Diocese of California)
 AUGUSTANA EVANGELICAL LUTHERAN CHURCH
 CHRISTIAN CHURCHES, INTERNATIONAL CONVENTION
 (DISCIPLES OF CHRIST)
 CHRISTIAN METHODIST EPISCOPAL CHURCH
 CHURCH OF THE BRETHREN
 THE EVANGELICAL UNITED BRETHREN CHURCH
 FIVE YEARS MEETING OF FRIENDS
 GREEK ARCHDIOCESE OF NORTH AND SOUTH AMERICA
 HUNGARIAN REFORMED CHURCH IN AMERICA
 THE METHODIST CHURCH
 THE MORAVIAN CHURCH IN AMERICA
 NATIONAL BAPTIST CONVENTION OF AMERICA
 NATIONAL BAPTIST CONVENTION, U.S.A., INC.
 PHILADELPHIA YEARLY MEETING OF THE
 RELIGIOUS SOCIETY OF FRIENDS
 POLISH NATIONAL CATHOLIC CHURCH OF AMERICA
 PRESBYTERIAN CHURCH IN THE UNITED STATES
 PROTESTANT EPISCOPAL CHURCH
 REFORMED CHURCH IN AMERICA
 ROMANIAN ORTHODOX EPISCOPATE OF AMERICA
 RUSSIAN ORTHODOX GREEK CATHOLIC CHURCH
 OF AMERICA
 SERBIAN EASTERN ORTHODOX CHURCH
 SEVENTH DAY BAPTIST GENERAL CONFERENCE
 SYRIAN ANTIOCHIAN ORTHODOX CHURCH
 SYRIAN (ORTHODOX) CHURCH OF ANTIOCH
 UKRAINIAN ORTHODOX CHURCH OF AMERICA
 UNITED CHURCH OF CHRIST,
 EVANGELICAL AND REFORMED CHURCH
 GENERAL COUNCIL OF THE CONGREGATIONAL
 CHRISTIAN CHURCHES
 THE UNITED LUTHERAN CHURCH IN AMERICA
 UNITED PRESBYTERIAN CHURCH IN THE USA
 UNITY OF THE BRETHREN

FOREWORD

THE NATIONAL COUNCIL of the Churches of Christ in the United States of America came into official existence on November 29, 1950, at a Constituting Convention in Cleveland, Ohio. At this convention a Constitution and General Bylaws were adopted as a basis for the operations of the Council until such time as they might be amended out of operating experience. These documents had been drafted by a planning committee composed of representatives of the agencies which were to form the National Council. This committee had done its work over a period of approximately ten years.

Although the Constitution and General Bylaws had been prepared by the representatives of the merging agencies through the planning committee, it was recognized at the Constituting Convention that the organization was a council of churches. Provision was therefore made for a committee on Appraisal of Programs and Budgets, in order that the work of the planning committee might have careful scrutiny on behalf of the member denominations.

This Appraisal Committee inevitably found itself involved in a study not only of program and budgets, but also structures and procedures. The report of this committee to the Second General Assembly at Denver, Colorado, December 9-12, 1952, pointed up a series of structural problems which needed study, and recommended the appointment of a Committee on Study and Adjustment to make such studies and report its conclusions to the General Board.

During the second biennium the services of experienced consultants were secured and numerous changes in structure were recommended to the General Board by the Study and Adjustment Committee on the basis of their findings.

As actions were taken by the General Board approving these recommendations, the Constitution and Bylaws Committee was requested to draft for the General Board appropriate amendments to the Constitution and General Bylaws which would put them officially into effect. The reports of the Committee on Study and Adjustment, and the General Board regarding changes in structures and procedures and the Board's recommendations for amendments to the Constitution and Bylaws Committee were brought to the Third General Assembly which was held at Boston, Massachusetts, November 29-December 3, 1954.

Further developments in the organization and work of the Council made it necessary to approve additional amendments to the Constitution and General Bylaws at the Fourth General Assembly held in St. Louis, Missouri, December 1-6, 1957, and the Fifth General Assembly held in San Francisco, California, December 4-9, 1960. The Constitution and General Bylaws as printed on the following pages incorporate the amendments approved by the Fifth General Assembly.

A representative of each of the churches which joined in the formation of the Council at Cleveland, Ohio, signed the Preamble on behalf of his church, attesting to the basic faith set forth in this Preamble. The membership of the Council is open to all churches which declare their acceptance of this faith, as stated in the Preamble of the Constitution, if approved by a two-thirds vote of the communions represented and voting at any regular meeting of the General Assembly.

Roy G. Ross, *general secretary*

Constitution and General Bylaws

CONSTITUTION

of the NATIONAL COUNCIL of the CHURCHES OF CHRIST in the United States of America

PREAMBLE

IN THE PROVIDENCE OF GOD, the time has come when it seems fitting more fully to manifest oneness in Jesus Christ as Divine Lord and Savior by the creation of an inclusive co-operative agency of the Christian churches of the United States of America to continue and extend the following general agencies of the churches and to combine all their interests and functions:

Federal Council of the Churches of Christ in America
Foreign Missions Conference of North America
Home Missions Council of North America
International Council of Religious Education
Missionary Education Movement of the United States and Canada
National Protestant Council on Higher Education
United Council of Church Women
United Stewardship Council

ARTICLE I—ORGANIZATION AND NAME

There shall be an organization which shall be called NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA, hereinafter referred to as "the Council."

ARTICLE II—OBJECTS

The objects of the Council are:

1. To manifest the common spirit and purpose of the co-operating churches in carrying out their mission in the world.
2. To do for the churches such co-operative work as they authorize the Council to carry on in their behalf.
3. To continue and extend the work of the interdenominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.
4. To encourage study of the Bible and to assist in the spread of the Christian religion.
5. To encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
6. To foster and encourage co-operation among the churches for the purposes set forth in this Constitution.
7. To promote co-operation among local churches and to further in communities, states, or larger territorial units the development of councils of churches and councils of church women, in agreement with the Preamble of this Constitution.
8. To establish consultative relationships with national councils of churches in other countries of North America.
9. To maintain fellowship and co-operation with similar councils in other areas of the world.

10. To maintain fellowship and co-operation with the World Council of Churches and with other international Christian organizations.

ARTICLE III—MEMBERSHIP

1. Communities which accept the objects and purposes of this Council, as set forth in this Preamble and Constitution, are eligible to membership in the Council as a whole and in its various divisions, general departments, and central departments; or boards and agencies of the churches may have membership in any one or more of the divisions, general departments, and central departments of the Council.
2. a) Communities which are now members or the boards or agencies of which are now members of any four or more of the general agencies named in the Preamble of this Constitution shall be charter members of the Council upon their acceptance of this Preamble and Constitution, provided that such action is taken not later than the organizing convention of the Council.
b) Each board or agency which is now a member of one or more of the general agencies named in the Preamble of this Constitution, shall be a charter member of the appropriate divisions, general departments, or central departments of the Council, provided that it accepts such charter membership not later than the organizing convention of the Council.
c) In the case of general agencies not named in the Preamble of this Constitution which may unite with the Council by approval of the General Assembly subsequent to the constituting convention, each board or agency which is a member of such uniting general agency at the time of its union with the Council shall be a charter member of that unit of the Council which carries forward the work of the uniting general agency, provided that it accepts such charter membership within six months after the date the union becomes effective.
3. a) Communities which declare their acceptance of this Preamble and Constitution may become members of the Council upon their request, if approved by a two-thirds vote of the communities present and voting at any regular meeting of the General Assembly; the delegations of each community voting separately, and by a two-thirds vote of the representatives present and voting at any regular meeting of the General Assembly.
b) Denominational boards or agencies which accept the basis of membership as defined by each division, general department, or central department of the

Council may, upon their request, become members of any one or more of these units if approved by a two-thirds vote of the members present and voting at any regular meeting of the division, general department, or central department concerned. No board or agency, except as provided in Article III, Section 2b), of this Constitution, shall be eligible to membership in divisions, general departments, or central departments of the Council unless its communion is recognized by the General Board as being in agreement with the Preamble of this Constitution.

4. A board or agency of a communion which has been recognized by the General Board as being in agreement with the Preamble of the Constitution, which board or agency has not applied for membership in a unit of the Council but is desirous of maintaining fellowship with the unit and is approved by the unit for such participation, shall be recognized as an associated board.
5. An agency which is not officially constituted and controlled by a communion; is recognized by the General Assembly or the General Board as maintained for distinctly Christian purposes; is not eligible for full membership under Article III, Section 2c) of the Constitution and is approved by the General Assembly or the General Board for representation in the General Assembly, the General Board or a unit of the Council, shall be recognized as a related agency.

ARTICLE IV—REPRESENTATION

1. The governing body of the Council shall be a General Assembly. Communions which have membership in the Council as a whole shall be entitled to representation in the General Assembly as follows:
 - a) Five representatives for each communion and one additional representative for every 100,000 of its communicants or major fraction thereof, having regard to adequate representation of ministers, laymen, laywomen, and young people.
 - b) Additional representatives for each communion not exceeding one-third of the number provided for in Article IV, Section 1a) of this Constitution equally divided as far as possible among laymen, laywomen, and young people.
 - c) Additional representatives for each communion appointed by it from a list of persons nominated by state councils of churches in consultation with the local councils of churches within their several boundaries, it being understood that each communion may appoint a number equal to one-eighth of the number provided for in Article IV, Sections 1a) and 1b) of this Constitution, with each communion being entitled to appoint at least one representative so nominated. The procedures by which such additional representatives shall be nominated and shall be equitably distributed by communions and by geographical areas having regard to adequate representation of ministers, laymen and laywomen, shall be determined by the General Board.
 - d) Additional lay representatives, when such have been nominated by the General Nominating Committee and elected, appointed, or approved by their respective communions by such process as the communion may desire, it being understood

that the total of such nominations shall not exceed twelve, three of whom may be recommended by each general department.

- e) All representatives of a communion shall be elected by that communion in such manner as it shall determine. Of the total number of representatives at least one-half of the number provided for in Article IV, Sections 1a) and 1b) of this Constitution shall be nominated by the boards and agencies of that communion co-operating in the work of the divisions of the Council, on such basis as the communion shall determine; having regard to the interests of the several age groups and the various functions of the Council.
2. The president, vice-presidents, treasurer, and recording secretary of the Council shall, during their terms of office, be ex officio representatives of their respective communions in the General Assembly.
3. A church board or agency of a communion not holding membership in the Council may have membership in a unit of the Council if approved for participation by action of the General Board.
4. Associated boards may have representation in a unit of the Council in such number as the unit shall determine. Representatives from associated boards shall be recognized as associate members and shall have all the privileges of members of the unit except the right to vote.
5. Related agencies may have representation in the General Assembly and the General Board in such number as the General Assembly or General Board shall determine and in any unit of the Council in such number as the unit may determine. Representatives from related agencies shall be recognized as consultants and shall have all of the privileges of members, other than the right to vote, except that representatives of related agencies may be elected to full membership in a supervisory body of a subunit of a division, general department or central department as representatives of a related agency which qualifies in one of the following categories:
 - a) A related agency which is composed entirely of member boards of the subunit or the division, general department or central department to which the subunit is responsible;
 - b) A related agency which is composed entirely of boards of communions which have been approved by the General Board as eligible for membership in the units of the Council;
 - c) A related agency which has, by action of its highest administrative authority, declared itself to be in agreement with the Preamble of the Constitution;
 - d) A related agency which had been accorded such status prior to the adoption, by the General Board on November 17, 1953, of the policy regarding categories of nonmember participants.

ARTICLE V—FUNCTIONS

The functions of the Council shall include the following:

1. The general oversight and co-ordination of the whole field of work of the Council and of its divisions and other units.
2. All actions and utterances of the Council in representation of the co-operating churches.
3. Basic studies in fields of common interest to the churches.

RELATION OF NON-MEMBER COMMUNIONS TO NATIONAL COUNCIL UNITS

	MEMBERSHIP (1960 Yearbook)	Christian Education	Missionary Education (Commission of DCE)	Foreign Missions	Home Missions	Departments of Christian Life and Work						United Church Women	United Church Men	Broadcasting and Films	Church World Service	Evangelism
						Stewardship	Economic Life	Religious Liberty	Worship and Arts	Social Welfare	Pastoral Services					
X -- voting members * -- non-voting or associate members X ¹ -- voting members of sub-groups of units indicated ** -- individuals serving without officially representing the communion																
Advent Christian Church	30,586	X		*												
American Lutheran Church	973,951	X	X	X		X	**			X			**	**	X	X
Anglican Church of Canada		*	X	X ¹	X ¹	X							**			
Assemblies of God	505,552												**		X	
Associate Reformed Presby.	27,561	X														
Baptist Federation of Canada		*	X	X ¹	X ¹	X										*
The Brethren Church	18,697					X										
Church of Christ (Holiness)	9,018	X														
Church of God (Anderson, Ind.)	133,214	X	X	*	X	X			**			X	**		*	X
Church of the Nazarene	291,036	X	X		X ¹	X						X		X		X
Churches of God in No. America	35,700	X		X		*										X
Cumberland Presbyterian	87,531	X	X	X	X	X									X	
Evangelical Congregational	29,380					X									*	
Evangelical Lutheran	1,092,866	X		X		*				X			**	X	X	X
Evangelical Covenant	57,414			X											*	X
Finnish Evangelical Lutheran	35,963												**		X	
Free Methodist	54,942			*		*										
Friends, Kansas Yearly Mtg.	8,662			X												
General Baptist	56,773		X													
Lutheran Brethren	4,771			*												
* Lutheran Church.-Mo. Synod	2,234,844			*	X	*	**	X	**	X	**		**	**	*	X ¹
Lutheran Free Church	80,248			X		*									X	X
Mennonite Church	71,365						**			X						
Mennonite Church, Gen. Conf.	35,304	X		X	X ¹										*	X
North American Baptist	261,202			X ¹									**			
Presbyterian Ch. in Canada		*	X	X ¹		X							**			
Solvation Army	250,583									X		X				
Seventh Day Adventists	301,826			*		*		X			X		**	X	*	
Southern Baptist	9,202,205				**	**				**		**	**			**
Schwenkfelder	2,500			X												
United Church of Canada		X	X	X ¹	X	X							**	X		*
United Evang. Lutheran	63,718														X	X
Wesleyan Methodist	42,644			X												
Total non-member communions		14	9	21	9	17	3	2	2	6	2	4	12	6	13	13

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